

# The IMPROVEMENT ERA

JULY 1950

*Year-round Program of the* **M. I. A.**



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# EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

How long do toads live? C. E. Pemberton has reported some longevity tests from Hawaii in which tropical American toads lived from eight and a half years to a record of fifteen years, ten months, and thirteen days. The record was made by a female who consumed during her lifetime an estimated 72,000 cockroaches.

A change in temperature of one ten-millionth of a degree can be detected by an instrument developed by Professor Donald H. Andrews. The instrument, a type of bolometer, consists in part of columbium nitride which changes from an electrical superconductor to a conductor with extremely small amounts of energy. Superconductivity is a curious phenomena of some metals which have no electrical resistance near absolute zero (459 degrees below zero Farenheit). A current started in a superconducting ring flows indefinitely because there is no resistance to eat up the electrical energy.

According to Yvonne Le Maitre, one-fourth of the population of New York City are foreign-born. There are a million Italians, 400,000 of whom were born in Italy. There are nearly as many Russian born; nearly a quarter of a million Germans, nearly 200,000 Poles. From Ireland there are 160,000. Of Jewish stock there is an estimated two million. There are seventy nationalities represented in the city.

As the sun or a star approaches the horizon, the effective thickness of the atmosphere is twenty times as great as directly overhead.

A warm cycle of climate during a thousand years, with a peak at about 850 A. D., permitted cereal grains to ripen in Iceland and grapes in England. During the warmth of the early 1930's soil in Greenland thawed which allowed excavation of Viking bodies which had been frozen solidly in the earth for a thousand years. If the polar ice caps should melt, the level of the oceans will rise about 150 feet.


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# ON THE Bookrack

## NORTH AFRICAN PRELUDE

(Galbraith Welch. Morrow & Co., New York. 1949. 650 pages. $6.00 )

THE author has made an intensely interesting historical survey of the northern half of Africa from before the beginning of history until the return of the Christians, following the invasion of Africa in World War II. More fascinating than any novel, the book includes little-known and never-before-related materials. The author, moreover, has authenticated the material which he includes in the book, annotating and giving a bibliography which thus provides verification as well as material for additional study.

The author has long made a habit of collecting relics and writings concerning this part of the world. He therefore has a background which lends authenticity to his work. Moreover, he has a style that invites and commands interest. This is a book that will prove of great value in gaining an understanding of this little-known region.—*M. C. J.*

## THE PORTABLE DANTE

(Edited by Paolo Milano. The Viking Press, New York, 1947.)

DANTE is only a name to those who have not been introduced to his writings. Through this Portable Dante this introduction should be effected. Included in this handy volume are the complete *Divine Comedy, La Vita Nuova,* as well as selections from *The Rhymes, The Letters, The Latin Works.* This inexpensive edition will be of great value to those who would be well read.—*M. C. J.*

## THE STORY OF SOUND

(James Geralton. Harcourt, Brace and Co., New York. 74 pages. $2.00.)

HAVE you wondered why there are so many different kinds of sounds and what makes the difference? Did you know there are sounds the human ear cannot detect?

James Geralton, instructor of physics at Harvard University, gives much interesting information in this book about sound, in terms a child can understand.—*D. L. G.*

## WATERLESS MOUNTAIN

(Laura Adams Armer. Longmans, Green & Co., New York. 1950 reprint. $3.00.)

BEAUTIFULLY written, this novel of the Navajos deserves the numerous reprintings it has enjoyed. Winner of the Newberry prize, it deserves reading by all of us who would learn more of our Indian brother. The folklore is particularly well executed, with sympathy and understanding and with the understanding of the child through whom Mrs. Armer tells the story.

In addition the book tells of the white man who loved the Navajos and decided that they needed befriending. The book is especially good for our people when we are trying to carry the gospel message to them.
—*M. C. J.*

## JOAN FOSTER, JUNIOR

(Alice Ross Colver. Dodd, Mead and Co., New York. 1949. 211 pages. $2.50.)

FOR older girls this story of a college girl will be of value for the lessons it teaches, and of interest for the way in which the author presents her material. The creation of the college atmosphere with its little conflicts and achievements is particularly good
—*M. C. J.*

## LULU'S PLAY SCHOOL

(Charlotte Steiner. Illustrated. Doubleday & Co., Inc., Garden City, New York. 1948. $1.25.)

THIS delightful picture book will prove a happy experience to the youngest who will like the pictures and the story. The sturdy binding will recommend it for its durability as well as its interest.—*M. C. J.*

## NEW SHELLEY LETTERS

(Edited by W. S. Scott. Yale University Press, New Haven. 1949. 170 pages $3.00.)

TO anyone who has loved the poetry of Shelley, and of the countless number of high school and college students who have read him there are very few who haven't loved him, this collection of letters, hitherto for the most part unavailable, will be an excitement and a thrill. His very first letter indicates his belief that "some vast intellect animates Infinity."
—*M. C. J.*

## NANCY CLARK, SOCIAL WORKER

(Cora Kasius. Dodd, Mead and Co., New York. 1949. 246 pages. $2.50.)

THIS book is a good one to indicate the vocation of a social worker. In addition to the story, which is of intense interest, the book includes appendices which indicate schools for social work, admission requirements, tuition rates, fellowships, and other information vital to the would-be student of social work. It is interesting to note that the book was written by a capable social worker who came originally from Ogden, Utah.—*M. C. J.*

(*Concluded on page 580*)

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*The Church of Jesus Christ of Latter-day Saints*

### THE COVER

The "Keep in tune from June to June" program, enthusiastically accepted at the June M.I.A. conference, was the inspiration for our cover. The year-round program of the M.I.A. now offers recreational and spiritual activity for every month of the year. The cover was designed by Nelson White.

General Superintendent Elbert R. Curtis of the Y.M.M.I.A. gave the Church of the Air address on Sunday, June 18, 1950, in the Assembly Hall. His address will appear in a subsequent issue of the ERA.

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# THE UN BUDGET

By DR. G. HOMER DURHAM
*Head of Political Science Department, University of Utah*

THE expenditures of the United States national government are approximately one thousand times the expenditures of the institution known as the United Nations. The world's investment in the UN is great; the amount spent for maintaining the solvency of the investment is relatively low. Expenditure budgets of the UN since 1946, the first year, are reported as follows in a recent publication of the department of state:

| *Year* | *Budget* |
|---|---|
| 1946 | $19,390,000 |
| 1947 | $28,616,568 |
| 1948 | $39,285,736 |
| 1949 | $43,487,128 |

The expansion of annual expenditures not only reflects price increases since 1946, a considerable item (which means we have to pay more to get the same), but also reflects an expanding program for the organization.

Expenses are borne by the members under a formula administered and apportioned by the General Assembly. The scale is based on relative capacity to pay. But every member has to pay at least 0.04 percent, and in 1948 the General Assembly recognized "that in normal times no one Member State should contribute more than one-third of the ordinary expenses of the United Nations for any one year." The United States has been contributing 39.89 percent. This will undoubtedly be scaled down to 33.33 percent in accordance with the view that an organization of sovereign states should not be "unduly dependent upon any single member."

The scale of contributions for financial 1949 shows the ten largest contributors to the UN as follows:

| *Country* | *Percent* | *Amount* |
|---|---|---|
| 1. U. S. A. | 39.89 | $16,601,021 |
| 2. United Kingdom | 11.37 | $ 4,731,853 |
| 3. U.S.S.R. | 6.34 | $ 2,638,518 |
| 4. France | 6.00 | $ 2,497,020 |
| 5. China | 6.00 | $ 2,497,020 |
| 6. India | 3.25 | $ 1,352,553 |
| 7. Canada | 3.20 | $ 1,331,744 |
| 8. Sweden | 2.00 | $ 832,340 |
| 9. Australia | 1.97 | $ 819,855 |
| 10. Brazil | 1.85 | $ 769,915 |

These figures are interesting. Ten members account for 81.87 percent of the total contributions. The remaining forty-eight contribute 19.13 percent of the budget expenditures. Eight small powers, Costa Rica, Haiti, Honduras, Iceland, Liberia, Nicaragua, Paraguay, and Yemen pay the minimum "dues" of 0.04 percent, which in 1949 amounted to $16,647 each—the price of an American six-room house near Country Club Acres.

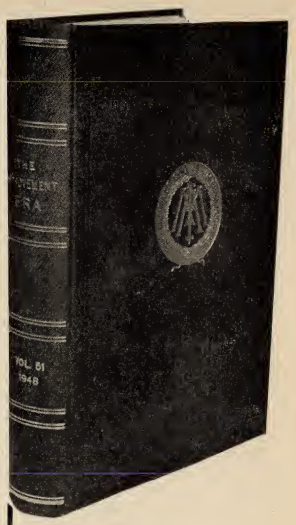
More interest attaches to what the figures imply inasmuch as they represent international agreement on "capacity to pay." It certainly advertises the fact that democratic capitalism in the United States has ability to pay! The Soviet contribution, hence its internationally-judged "capacity," is less than one-sixth of that of the United States, despite the greater area and greater population of the U.S.S.R. And Canada, with only one inhabitant for every fifteen or sixteen Russians, pays over half as much as the larger Soviet Union. When the Soviet capacity to produce, as gauged by this international judgment, begins to approach the American-Canadian standard, there may be some little occasion for investigation. But in the meantime, the UN budget would seem to point to the fact that the workers' paradise is in the western hemisphere, not in Eurasia.

## These Times

### DAILY BREAD

*By Helen Maring*

Rows of sprouting wheat appear
Like threads of green to web the year,
Holding a net of growth and hope
Over the brown of flat and slope.
Snow and rain and sun of spring—
Perhaps the meadow larks that sing—
All encourage wheat to sprout
Until the grain-filled heads come out.
Then God's kind hand and Faith's wide way
Lead us on to harvest day . . .
To the well-filled board, to the bowing head:
"Give us this day our daily bread. . . ."



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# THE CHURCH MOVES ON

*A Day To Day Chronology Of Church Events*

## April 1950

**30** Elder Clifford E. Young, assistant to the Council of the Twelve, dedicated the new Berkeley Stake and San Francisco Bay (California) area Church welfare storehouse.

## May 1950

**1** The first Church census in a decade begun. It was expected to be completed by May 13.

**3** The Presiding Bishopric's bulletin announced that Phoenix First Ward, Phoenix (Arizona) Stake, had been divided to form Phoenix Seventh Ward, with A. B. Campbell as bishop.

Attorney General Clinton D. Vernon ruled that a Church welfare wheat farm in Box Elder County is subject to taxation. The ruling, which will effect other Church welfare farms, was sought after taxes were levied and paid "under protest."

**6** The centennial celebration of the arrival of the first L.D.S. missionaries in Scandinavia will be appropriately marked by a three-day observance in Salt Lake City August 11, 12, and 13, Holger M. Larsen, vice chairman of the committee in charge of the celebration, announced.

**5** President J. Reuben Clark, Jr., received the annual distinguished service award presented by the Chamber of Commerce of his native Tooele County (Utah). During the evening tributes were read from various state and national leaders, including one from Herbert Hoover, former president of the United States.

**6** Fourth annual M Men and Gleaner Girl Track and Field Day for Division Eleven (southern California) held at South Gate high school, South Gate, California.

**7** Davis Green, formerly first counselor, succeeded President J. Melvin Toone of the Minidoka (Idaho) Stake. Counselors to President Green are Charles N. Campbell, formerly second counselor, and Rodney A. Hansen.

Milan Dale Smith was sustained as president of the Union (Oregon) Stake, succeeding C. Lloyd Walch. President Smith's counselors are Charles S. Wood, who succeeded Thomas C. Hunt, and Melvin Westenskow, who is retained as second counselor.

Milwaukee (Wisconsin) Ward, Chicago Stake, chapel dedicated by Elder Harold B. Lee of the Council of the Twelve.

**10** Appointment of John Longden to the general Church welfare committee was announced by the First Presidency.

Appointment of Mark B. Garff to serve as chairman of the Church welfare building committee succeeding the late William E. Ryberg, was announced by Elder Marion G. Romney, assistant managing director of the Church welfare plan.

Emil B. Fetzer was also appointed to the building committee of the Church welfare program, succeeding his father, John Fetzer, Sr., now serving on a mission.

**13** A monument commemorating old Fort Lemhi in the Salmon River Valley of Idaho was unveiled by the Idaho Stakes of the Church and dedicated by Bryant S. Hinckley, who personally represented President George Albert Smith.

**14** Sacrament meetings in many of the wards throughout the Church were devoted to exercises commemorating the 121st anniversary of the restoration of the Aaronic Priesthood.

Shoshone Branch, Blaine (Idaho) Stake, created from the Dietrich dependent branch, with President Merthen Dille.

**15** President George Albert Smith participated in the Utah ceremonies of the opening of the Independence Bond Drive, which included the tolling of a replica of the American Liberty Bell.

**16** Joy F. Dunyon, Church supervisor of seminaries, announced that the three Salt Lake City senior high seminaries would hold morning and evening summer classes for youths of junior and senior high school age. The program, scheduled to begin June 19, is similar to one inaugurated a year ago.

**17** Wallace F. Toronto, president of the Czechoslovakian Mission who was expelled from Czechoslovakia March 18, arrived in Salt Lake City.

**20** Twenty-seventh Ward, Emigration (Salt Lake City) Stake, won the first All-Church M. I. A. volleyball tournament. The two-day tournament was played at the Deseret Gym.

**21** President J. Reuben Clark, Jr., delivered the baccalaureate sermon before the graduating students of the Arizona State College, Tempe, Arizona.

President Oscar A. Kirkham of the First Council of the Seventy dedicated the Sacramento (California) Stake Church welfare storehouse.

**22** Division Nine of the Mutual athletic program began playing baseball on a new four-diamond ball park at 1700 South Redwood Road. "American League" teams will play Mondays and Wednesdays, while "National League" teams will play Tuesdays and Thursdays. Playoffs are expected to be held August 11 and 12. This marks the first season that baseball has been a part of the Church sports program.

Monument to L.D.S. Pioneers unveiled at Fremont, Nebraska. It was near here that the original company was organized into tens, fifties, and hundreds.

Farmington Ward, Young (New Mexico) Stake, divided into two wards. Arthur Goodman sustained as bishop of the First Ward; Bishop Egbert D. Brown retained as bishop of the Second Ward.

**23** Twelve institutes of religion operated by the Church adjacent to western college campuses will graduate a total of 390 students this spring. Church seminaries for high school students will graduate a total of 5438.

Elder Marion G. Romney, Assistant to the Council of the Twelve and assistant managing director of the Church welfare plan announced new chairmen for three Church welfare regions. They are President Dale H. Petersen of North Sevier Stake, chairman of Richfield Region; President Delbert F. Wright of Oakland Stake, chairman of San Francisco Bay Region; and President Claude Brown of Twin Falls Stake, chairman of Central Idaho Region.



MONUMENT PARK WARD CHAPEL
FRED L. MARKHAM, ARCHITECT

# To You, in the Year 2000 A. D.

BY EDNA S. DUSTIN

*THIS TOGETHER WITH VALUABLE DOCUMENTS WAS SEALED IN THE CORNERSTONE OF THE MONUMENT PARK WARD, TO BE OPENED IN THE YEAR 2000 A. D. THE CHURCH IS TO BE DEDICATED IN JULY 1950.*

HERE in the snowlight of December weather,
We of this ward are gathered together
To seal in this cornerstone a few
Notes of this day, with our faith in you—
You, our children's children in 2000 A. D.,
As we place each brick on this faithstone, may we
Cement our faith like each brick we lay,
That you may find us as worthy as they
To whose memory this edifice we stretch in height
Over the place they camped that night—
That first night they slept in this promised land,
Dreamed of this day when churches, temples, would
stand.
They built on their faith in us, as we, too,
Build with their faith on our faith in you.
May we build their dreams that we have acquired
And be the parents you desired.

# Poetry

## WASATCH

*By Richard F. Armknecht*

EARTH turns these mountains underneath the sun
Admiringly, steeping one flank with light
While shadows hold another; one by one
Ridges and pinnacles are held aright
To make the most subtle symmetries;
Chasms and clefts ooze purple from their maws
Until a flashing sun-spear sudden frees
Their depths from darkness; clouds parade and pause;
Their patterns brush the slopes and blunt the heights.

Then, in those last brief moments of the day,
The golden largess of the sun invites
A roseate answer, fading soon to gray,
But leaving in the heart the rich conviction
Of beauty shared, and nature's benediction.

## "THIS IS THE PLACE"

*By John Gallinari Whidding*

—Emigration Canyon—Salt Lake City—

THIS reaching shaft of granite, strong and fair
As he—that bold, unflinching patriarch
Whose trustful words at journey's ending mark
Its sunset face—lifts to the upper air
His lion's likeness when he paused to stare
Across the broad, dry land, across the lake
Of deadly brine to where tall mountains make
Today, as then, a tooth-ridged fortress there.

Granite and bronze—the God-created stone,
The blended ore! The strength of pioneers
Was kin to both, more kin than flesh and bone
Turning to dust while, glorious with praise,
These brave depictions of our questing years
Lend courage to these troubled latter days.

## BENEDICTION

*By Beulah Huish Sadleir*

THERE was very little the people could say
As they gazed at the valley that July day.
No glorified aspect of forest's green—
No ocean front where boats could be seen.

Just a barren sweep of gray brown brush:
There wasn't a tree,
Nor the song of a thrush;
But the evening came—and
With silent prayer, they saw
Faith's reward—a sunset rare.
The sky burst open with flaming rage—
A molten ingot in a blast furnace cage.

* * *

No word was spoken—
They pillowed their heads
Where God had prepared their
Desert beds.

## VEILED MESSENGER

*By Blanche Kendall McKey*

LET the earth stop whirling;
Let the air lie still.
All the little chatter and the striving,
Let them rest.
There will be time for wheels and wings
And clashing tongues tomorrow.
This is an hour for whispers and for prayer.

Remembered laughter—let it live—
And every tender word.
Each lowly act of kindness freely given;
Friendship surging deep from year to year;
The swift-winged flash of thoughts, which ceased too soon;
And every hope that rose in golden beauty,
And every hope that sank in night's despair.
Let the heart shine clear.

This is the hush of heaven and earth embracing;
The lost home found again.
O let our earth-bound eyes behold a little of the splendor,
As fresh-cut roses breathe a mute farewell!

(For Kate Thomas, Utah poet, who passed from this life in March 1950)



## BAREFOOT SONG

*By Elaine V. Emans*

SOME words are full of youthfulness and feeling.
Say *barefoot* to me, and again I go
Through dew-wet grass where spider-laces glow
With countless diamonds as the sun comes stealing
Around a hill. It takes me back to kneeling
To untie shoestrings so that I might know,
By dipping an experimental toe,
Whether the little brook was right for healing
Spring fever, or too cold for wading yet.
Say *barefoot*, and the seasons slip away
To when I was unlucky enough to get
Bee stung in clover bloom, to my dismay—
Or fortunate, at ten years, not to let
One worry mar a golden, golden day.

## BENT TO THE SOWING

*By Dorothy J. Roberts*

PART of an era is gone to rest with her—
The trundling wagons on the parching grasses;
The hidden grave in some forsaken swale;
The cries of birth that wakened lonely passes;

The cannonade from hooves of buffalo
Thundering their manna toward the wagon trains;
The brave, bright spirits daring each new dawn;
The pilgrim path, forsaking sheltered lanes;

The lash of discipline; the shout of mirth
In fire-lit comfort of the evening rest;
The gay rejoinder; and the heart to see
A fair tomorrow bannered in the west. . . .

The past is departing with her—quietly—
Whose eyes once lingered on a young faith, growing,
Whose fingers helped to smooth its rough terrain,
Her strong back tirelessly bent to the sowing.

Though this remains with us: the kingdom spread
On parched plains tinted now with fields and grasses—
Through the tapestry of thought, runs one dark thread—
Again, with her, the mighty era passes.

## WASH DAY

*By Thelma Ireland*

I like to take clothes off the line;
They feel soft as a feather;
But best of all I like the smell—
They smell so full of weather.

## ISAIAH 11:12

*By Jon Beck Shank*

*Memento mori*, oxskulls wait you where
With waterbags today you can ignore
The rough approach or even go by air;
But otherwise the valley shines in chalkened purity, and trees and streams with four
New cities wait to rest your walk
In Zion. By the Jordan you may think
On those that truly ate the given fruit,
Whose traced words kept you faithful to the route:
Moroni, Alma, Helaman—Yes, think

On Zion where she stands in tops of hills
So near the sky, unrivaled in her truth,
Unspoiled though praised the livelong day by youth,
By seers, by mothers, all that enter in
The waters and come out on fire; chills
And fevers be the weather in
Your heart then. Noon's potential lion
Prophesies the saved; when doom
Consumes the land, the world shall turn to Zion.

# BRIGHAM YOUNG—*A Great Man*

*Remarks of President George Albert Smith at the unveiling ceremonies of the Brigham Young monument, held at Whitingham, Vermont, Sunday, May 28, 1950, at 1:30 p.m.*

BRETHREN and sisters, and fellow Vermonters. My folk came from Vermont, too, and I am glad to come back to this state that has produced so many unusual and outstanding men and women. I have in my hand a list of more than a hundred names of men and women, mostly men, who as pioneers left this wonderful green country and went out into the desert to make their home. The result was that I was fortunate enough to be born out there in Utah.

There is much that has been said already about President Brigham Young, and much more that could be said, and I would like to suggest to you members of the Church of Jesus Christ of Latter-day Saints who are here, that until you have read the history of President Brigham Young, you have failed to observe much worth-while information that you might find in his life.

Reference has been made to the fact that Joseph Smith was born in Vermont. The Quakers came into Massachusetts near Topsfield where the Prophet's forebears were living. It was contrary to the law to feed or entertain the Quakers in those days. Two of them came to the house of Samuel Smith and said, "We can't get anything to eat and have no place to rest. Will you tell us what to do?"

Samuel Smith invited them in. He gave them a place to stay for the night and sent them on their way the next morning, fed and rested. When his neighbors learned what he had done, he was arrested and taken into court where he was sentenced to pay a fine and was imprisoned for entertaining Quakers. That was a forebear of Joseph Smith.

The result was that when Samuel Smith was released from jail, he called his neighbors together and said, "My property is for sale."

"What do you mean?" they asked. "You have a nice place, why are you selling?"

He replied, "I am going away from here. I will no longer live as a member of a community that would put one of God's sons in prison for entertaining others of his sons when they were in distress. I am going to leave you."

They pleaded with him and told him that he knew before he took the Quakers in, what the penalty was.

He said, "Yes, I knew, and I expected to pay a fine, but I didn't think that my own neighbors would consent to putting me in jail." He sold his property and moved to Vermont and, as a result, it was the birthplace of the Prophet Joseph Smith, and that circumstance has added his illustrious name to the list of other famous people from this state of Vermont.

I was personally acquainted with Brigham Young. I think if I were to tell you of my first introduction to him, you might be interested. I was a little boy, five years of age. I had a black velvet suit, and my hair was nearly as white then as it is now, and I had hair in those days, too. My mother called me in to the house one day and dressed me in my new black velvet suit and put a letter in my pocket. I can see the picture of it now in my mind's eye. My mother told me to go up to President Young's office and ask to see him and give the letter to him and to no one else.

I went up to his home. At that time he lived in what today would be considered a fortress. The Indians were at times troublesome and for safety, the block where President Young lived was surrounded by a strong wall as high as this monument.

I had two long blocks to walk from my house to Brigham Young's. Mother had told me how to get there. When I arrived at the gate, I discovered that it was partly open. It was a large, heavy gate made of two-by-four timbers and fastened by great heavy iron hinges. It took quite a push to open it, it was so heavy, and when it was closed and barred on the inside with timbers that were dropped down into position, it couldn't be opened from without. As I looked inside the gate a large Scotchman by the name of John Smith looked at me and said, "What

(*Concluded on following page*)

(*Concluded from preceding page*)

do you want?" He scared me nearly to death. I told him that I wanted to see Brigham Young, and he said, "President Young has no time for the likes of ye." He bellowed so that I was nearly ready to faint. But then I looked at the open door of the office and a great big man, nearly six feet tall and with a long white beard and hair, was standing in the doorway and he called to the guard and said, "What's wanted, John?"

John replied, "Here is a little fellow wants to see President Young," and then he roared with laughter. He thought it was a good joke. But with all the dignity in the world, President Young said to him, "John, show him in."

There was nothing else the guard could do then but to let me in and he took me up to the porch where President Young was standing, for it was the President himself.

President Young took me by the hand and led me into his office, sat down at his desk and lifted me up on his knee and put his arm around me. In the kindest way one could imagine, he said, "What do you want of President Young?"

Just think of it! He was President of a great Church and Governor of a Territory, and with all the duties he had to perform, yet I as a little boy was received with as much dignity and kindness as if I had come as a governor from an adjoining state.

I felt in my pocket, took out the envelope, and said, "My mother told me to give this to you."

My father was on a mission in England at that time and that gave my mother and her family some privileges. President Young was president of the railroad that ran between Salt Lake City and Ogden. The letter read, "Dear President Young: I haven't seen my father and mother for some time. I would like to take my family to Ogden to visit with them. I would appreciate it if you would arrange it so I could go."

President Young took a little bell and rang it, and in came one of his secretaries. He handed the letter to the secretary and told him to fulfil the request and bring it back to him. The secretary made out a pass for us to Ogden and return and gave it to President Young, who took a quill pen and signed his name to it. He then took the same envelope that it came in and put the pass in it. (Take note of the fact that he didn't use a new envelope but used the old one.) He then tucked the envelope in my pocket.

While we were waiting for the pass, he had been telling me what a wonderful father and mother I had and what a good boy I ought to be because of them. He walked to the door with me, and as I left, he said, "When you reach home, tell your mother that I hope she and her family will have a pleasant time with her family in Ogden."

I went my way and gave Mother the envelope and the pass and we all went to Ogden to visit another Vermonter, my grandfather, Lorin Farr, who came from Vermont. He was the first mayor of Ogden, Utah, for twenty years served the legislature from that district, built the first sawmill, the first gristmill, and the only woolen mill they have had. He was one of the contractors who built the Central Pacific Railroad from the West to where it joined with the Union Pacific at Promontory, Utah, where the gold spike was driven. He was a true Vermonter. He was a hard worker, and his family, both boys and girls, were taught to work, and I have always considered him a great man.

Do you wonder then, that I am glad to be here today when this monument that is placed here at his birthplace is to be dedicated? I am glad to be with the rest of you and I would like to say that I appreciate the opportunity of being here with you in this glorious sunshine with this beautiful and delightful atmosphere, and to be here with these prominent people from different parts of the country. There would have been many others here if they had been in a position to come, but I am glad to be present. As I look at this lovely monument, I am wondering what President Young would say if he were here. Of course, there are other monuments to him, but this is at his birthplace and where he ought to have a monument.

I would like to say for your information that a number of years ago one of the prominent men of Columbia University wrote what he called, "The Source of Greatness." He meant by that, the birthplace of men and women who had gained fame and recognition in this country. When I went to see him, I asked if we could publish the information in our magazine, *The Improvement Era*. He consented, and it was published after we had condensed it and had had him check our condensation. Do you know what it showed? There were more scientists born in Utah, in proportion to population, than any other state in the union. Some of them descended from Vermonters; in fact you would be surprised at the number of those descended from Vermonters in that section of the country. There were more men and women of affairs who had attained greatness, who were born in Utah, in proportion to the population, than in any other state in the union. You can see what you Vermonters did! You started a group of people out there in Utah who were not satisfied with ordinary things. To those who have not been out there, I am going to say, "Welcome—the door is open to all our Father's children who desire to come to see us," and if you will come and tell us you are from Vermont, you will perhaps get a little warmer welcome.

I am happy to be here and grateful to be with members of the family of Brigham Young. I have been asked to have you join with me in dedicating this monument. If you will all arise, we will join in saying to the Lord that we are grateful for another blessing.

## FAITH

*By Elaine V. Emans*

FAITH is a pointed alpenstock
That gives us, though we first may doubt it,
A confidence to climb to peaks
We never could attain without it.

# IS BOOK OF MORMON GEOGRAPHY KNOWN?

By John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

THE actual geographical locations of Book of Mormon events and places have always intrigued students of the book. Several volumes and many articles on the subject have been published.[1] The various writers so far have failed to agree. Often the suggested locations vary, with different authors, thousands of miles. An earnest, honest search is being continued by enthusiastic Book of Mormon students.

The Book of Mormon was written centuries ago. Consequently, it makes no direct reference to modern, easily identifiable locations. Students must depend, chiefly, upon existing natural monuments, such as mountains, rivers, lakes, or ocean beaches, and try to identify them with similar places mentioned in the Book of Mormon. Ruins of early cities are also used as clues by the investigator. Usually, an ideal map is drawn based upon geographical facts mentioned in the book. Then a search is made for existing areas complying with the map. All such studies are legitimate, but the conclusions drawn from them, though they may be correct, must at the best be held as intelligent conjectures.

As far as can be learned, the Prophet Joseph Smith, translator of the book, did not say where, on the American continent, Book of Mormon activities occurred. Perhaps he did not know. However, certain facts and traditions of varying reliability are used as foundation guides by students of Book of Mormon geography.

First, it is known by revelation that Adam, the father of the human race, lived in or near the territory now known as the state of Missouri.[2] This has no bearing on Book of Mormon geography, since it deals with a period long before the coming of Book of Mormon people to America.

Second, on the journey into northwestern Missouri, led by the Prophet, the skeleton of a large man was uncovered near the Illinois River. Joseph Smith said it was the remains of a white Lamanite named Zelph, a leader among this people.[3] This is not of much value in Book of Mormon geographical studies, since Zelph probably dated from a later time when Nephites and Lamanites had been somewhat dispersed and had wandered over the country.

Third, the hill from which the Book of Mormon plates were obtained by Joseph Smith is definitely known. In the days of the Prophet this hill was known among the people as Cumorah.[4] This is a fixed point in Book of Mormon later history. There is a controversy, however, about the Hill Cumorah—not about the location where the Book of Mormon plates were found, but whether it is the hill under that name near which Nephite events took place.[5] A name, says one, may be applied to more than one hill; and plates containing the records of a people, sacred things, could be moved from place to place by divine help.

However, the hill known today as Cumorah in northern New York is a fixed, known point.

Fourth, a statement in the *Compendium* has been very generally accepted by the Church. This book, published in 1882, dealing with the doctrines of the gospel, was compiled by Franklin D. Richards and James A. Little. Elder Richards was a member of the Council of the Twelve, and James A. Little, a prominent and trusted elder in the Church. In the book is a section devoted to "Gems from the History of the Prophet Joseph Smith." The last of these "gems" reads as follows:

"Lehi's Travels.—*Revelation to Joseph the Seer.* The course that Lehi and his company traveled from Jerusalem to the place of their destination: They traveled nearly a south, southeast direction until they came to the nineteenth degree of north latitude; then nearly east to the sea of Arabia, then sailed in a southeast direction, and landed on the continent of South America, in Chile, thirty degrees, south latitude."[6]

This, if correctly quoted would be another fixed, certain point in the study of Book of Mormon geography. Curiously enough, however, this statement is not found in the history of Joseph. Investigation points to a slip of paper in possession of the Church Historian said to have been the property of President Frederick G. Williams, one of Joseph's counselors. On the paper are notes pertaining to the doctrine and history of the Church. There also is found the above item relating to "Lehi's Travels." Much doubt has been cast upon the reliability of this statement, since diligent search has failed to trace it to the Prophet. It came into the possession of the Church Historian as a gift from Ezra G. Williams, son of Frederick G. Williams in 1864, twenty years after the Prophet's death, and was not published until thirty-eight years after the Prophet's death.

Fifth, a statement from the days of Joseph Smith, seldom quoted, bears on this subject. In the *Times and Seasons*, 1842, Zarahemla, a great Book of Mormon city, is partly identified with the ruins of Quirigua, spoken of in Stephens' great book *Incidents of Travel in Central America, Chiapas and Yucatan.*[7] The article in the *Times and Seasons* positively stated that Zarahemla, while not necessarily

(*Continued on page* 596)

[1] Among them: J. A. & J. N. Washburn, *An Approach to the Study of Book of Mormon Geography*, (Provo, Utah, 1939); T. S. Ferguson, *Cumorah Where?* Independence, Mo. 1947); Joel Ricks, *Geography of Book of Mormon Lands* (1940); Orrin G. Wilde, *Landmarks of Ancient American People* (1947); Lynn C. Layton, "An 'Ideal' Book of Mormon Geography" (THE IMPROVEMENT ERA, 41:394, July 1938).

[2] THE IMPROVEMENT ERA 53:42 (January 1950)

[3] *History of the Church* (Salt Lake City, Utah, 1902-1932) 2:79

[4] *Ibid.*, 1:15

[5] Mormon 6:2, 6; 8:2; Ether 15:11

[6] *Compendium* (Salt Lake City, Utah, 1886) 289

[7] John L. Stephens *Incidents of Travel in Central America, Chiapas, and Yucatan,* (New York 1841) vol. 2, p. 118, ch. VII



DR. HARVEY FLETCHER

# "SEEK FIRST the

EACH time you talk on a telephone, listen to a radio, or see a moving picture; each time sound comes magnified to your ears over a public address system, or a new world is opened by means of a hearing aid, you are benefiting from the work of Harvey Fletcher, the modest scientist from Utah who became director of physical research in one of the world's great laboratories—and who at the same time presided over the activities of the Church in the nation's largest city.

Harvey Fletcher was a Provo, Utah, boy who worked on a Utah County farm during the summer months and walked through the snow and mud of unpaved streets to and from Brigham Young University the remainder of the year. The faculty recognized his unusual penchant for mathematics and physics, and let him teach while he studied. He completed the prescribed course in three years and received a Bachelor of Science degree. That was in 1907.

This was something of an achievement, and it served to plant in Harvey Fletcher's mind the belief that even a boy from a small town might be able to hold his own with students of the great eastern universities. He concluded that with the help of the Lord he could realize his ambition. With that conviction and the encouragement of his parents, he determined to go east.

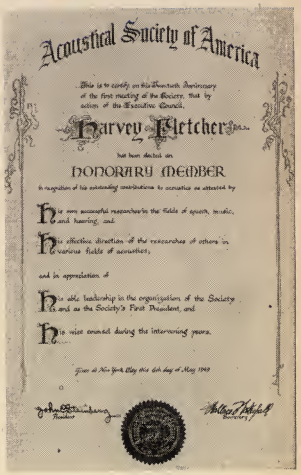
But he had never before been away from home. He admits his fear about facing the world alone. The solution was natural: He proposed to his sweetheart, Lorena K. Chipman, that they be married and go to the University of Chicago on their honeymoon.

About this time, John Henry Smith, then a member of the Council of the Twelve, visited Provo. The timid youth gathered all his courage and went to see the great man, laid before him his desires, and asked for a blessing. Speaking in the name of the Lord, Elder Smith told the young man: "'seek ye first the kingdom of God, and his righteousness,' (Matt. 6:33) and you shall enjoy success in the things you undertake to do."

But when the boyish-looking Mormon arrived at the Chicago school, the officials were unwilling to admit him to graduate study. Brigham Young University counted for little in their minds. The further fact that he had had only three years of undergraduate courses made it unthinkable that he should do graduate work.

That was a dark day in Chicago for the boy from Utah. But he persisted in his pleadings for an opportunity, and finally he was permitted to register as a special student in graduate study with the provision that he take one year of undergraduate courses.

The first year was a struggle. He had borrowed money to pay his way on the theory that he would put everything he had into the first year's study and try to build such a reputation that the school would help him find a way to continue



Acoustical Society of America

This is to certify, on the Fourteenth Anniversary of the first meeting of the Society, that by action of the Executive Council,

Harvey Fletcher

has been elected an

HONORARY MEMBER

in recognition of his outstanding contributions to acoustics as attested by

His own successful researches in the fields of speech, music, and hearing, and

His effective direction of the researches of others in various fields of acoustics,

and in appreciation of

His able leadership in the organization of the Society and as the Society's First President, and

His wise counsel during the intervening years.

Given at New York City this 6th day of May 1949

President

Secretary

Honorary Membership award.

until he had won his goal. His plan worked. Soon his industry and ability were recognized, and he was offered a position with the school of education with the assignment to assist in preparing science courses of study.

This put him intimately in touch with a young assistant professor who later was to be recognized as one of the great scientists of the world—Robert A. Millikan. At the time, Millikan was trying to isolate the electron, and he suggested that young Fletcher work on this as a subject for his thesis. The student began by walking to the corner drugstore and purchasing an inexpensive, ordinary atomizer. Then, building a simple apparatus, he passed electrical charges through a field of atomized oil. Millikan had been trying to do the same thing with atomized water but with little success.

Harvey Fletcher's microscope revealed a startling thing. The electricity moved by particles, and not

# kingdom of GOD..."

## *The story of Harvey Fletcher, the great scientist - a humble man who believed implicitly*

By Gordon B. Hinckley

EXECUTIVE SECRETARY, CHURCH RADIO, PUBLICITY AND MISSION LITERATURE COMMITTEE



*Harvey Fletcher and Leopold Stokowski in 1933 just prior to Stereophonic demonstration of the Philadelphia Orchestra's symphonic music being transmitted from Academy of Music in Philadelphia to Constitution Hall in Washington, D. C.*

as a continuous flow, as had been generally supposed. Each school-day afternoon for two years he worked on this project, hand-in-hand with Millikan. In 1910 the results of their work were announced to the world. Newspapers and science journals over the nation carried the names of Millikan and Fletcher for demonstrating the atomic nature of electricity, and for isolating a single electron and measuring the amount of electricity it carried.

One day there came to the laboratory the genius of General Electric, Charles P. Steinmetz. He had traveled from Schenectady to tell the youthful theorists that he did not believe what they claimed to have discovered. All that afternoon the boy from Provo demonstrated to the wizard of the electrical world. After peering for hours through a microscope, Steinmetz left, still shaking his head, but convinced of the truthfulness of the discovery and pondering its tremendous implications.

On the basis of this research, Robert A. Millikan received the Nobel Prize. And from this discovery has sprung the awesome field of electronics.

In June of 1911 the young man who at first had been refused entrance to the Chicago school took his doctoral examination. He walked in to meet the examining board trembling, but prayerful. And he walked out with the first *summa cum laude* ever granted by the Physics Department of the University of Chicago.

Graduation also brought an offer from the Western Electric Laboratories in New York to do research, and an opportunity from the university to join its faculty. The Chicago sky that had seemed so dark three years earlier had become cloudless and full of promise.

In three years time he had made up his undergraduate deficiencies, had performed experiments which led to a new theory of physical matter, and had received the first "highest honors" citation ever awarded by the University of Chicago Department of Physics. And he had done it *without ever spending a Sabbath day in study!*

He had abstained from Sunday study because of a religious principle. But he has observed many times since that people generally can accomplish more if they work

(*Continued on page* 582)



*LORENA K. CHIPMAN FLETCHER* *Phyllis, the only daughter of the Fletchers.*



*The five sons of the Fletchers.*



*The superintendency and the presidency of the M.I.A. Left to right, seated: Superintendent Elbert R. Curtis, President Bertha S. Reeder. Standing, left to right, LaRue C. Longden, 2nd counselor in the Y.W.M.I.A.; David S. King, 2nd assistant to the Y.M.M.I.A.; A. Walter Stevenson, 1st assistant in the Y.M.M.I.A., and Emily H. Bennett, 1st counselor in the Y.W.M.I.A.*

# The Year-Round Program

## A June Conference Report

FOR three full days in June, Mutual Improvement Association workers from the stakes and many of the missions of the Church gathered in Salt Lake City to learn about the new year-round program of the M.I.A. The occasion was the annual M.I.A. conference, held June 16, 17, and 18. Those present witnessed or participated in drama, dance, music, and speech festivals, and many of them took part in special recreation and camp institutes held the two days preceding formal opening of the conference.

It is a new program in many respects, built for the needs of the present upon the foundations of the past. New activities, new age groupings, new responsibilities, new methods of accomplishing goals are features of the 1950-51 year-round program.

Scouting is being carried to the eleven-year-old boys in the Church.* When a boy becomes fourteen years of age, he now automatically becomes an Explorer, and at seventeen he joins the Junior M Men Group. Bee Hive Girls now complete their work in two years; fourteen- and fifteen-year-old girls will be members of the new Mia Maid class. At sixteen they become Junior Gleaners, and at nineteen they join with the young men nineteen years of age and older in a joint M Men-Gleaner class. Young men and women between the ages of twenty-five and twenty-nine can choose between the M Men-Gleaner class and the Special Interest group.

In the athletic department, M Men basketball has been replaced by all-Church basketball. No more will this "largest basketball league in the world" be limited to M Men participation. The program is now expanded to fill a need of increased activity for men from eighteen through twenty-four. Larger wards, if desirable, will be permitted to sponsor more than one team in stake play.

An innovation for the 1950-51 season will be that of allowing junior college basketball lettermen to participate.

Other eligibility changes are outlined in the new *Athletic Handbook*. During conference sessions, the second all-Church basketball coaching school was conducted in the Deseret Gymnasium. Clinic and group discussions were conducted for the all-Church softball program (junior and senior), volleyball, and tennis. Interest in the softball activity is mounting, with more ward teams than ever before registering for this season.

Volleyball, with the first Church tournament just concluded in May, is catching on throughout all of the stakes. Keen interest was exhibited in this sport by those in attendance. It speaks well for the future of this sport, open to all men over seventeen in all wards and stakes in the Church.

Tennis, golf, and table tennis were presented and discussed as possibly the next sports to go on an all-Church competitive basis.

Social-type recreation was stressed in the Young Women's recreation department. Active sports such as softball, basketball, tennis, volleyball, table tennis, and archery were discussed with the idea in mind of joining forces with the young men on a competitive basis in many of these sports. However, the point was made that the matter of competitive sports should be more or less confined within stake limits. Active games, quiet games, relays, musical games of all kinds were demonstrated. These come directly from the new *Recreation Handbook* which was presented at the June conference. Mass participation was demonstrated, showing leaders how to take the whole M.I.A. and keep the groups interested and active in fun recreation evenings. The handicraft workshop showed work that is planned for each department during the year, sensing the need of every person to be able to create something with his hands.

For the first time in history, the M Men-Gleaner session was one department, as general board leaders stressed the fact that the two departments are now one in activity, organization, and lesson work.

Also for the first time, M Men-Gleaner stake leaders were guests at a question-and-answer dinner session at the Lion House, at which general board members answered written questions by stake leaders.

The revised Master M Men and Golden Gleaner programs, with the age limits for these awards raised to thirty, and requirements standardized, were also put into effect.

Dance, drama, speech, and song, inseparable parts of the M.I.A. program, were woven into the meetings by a series of demonstrations showing their part in the M Men-Gleaner program for 1950-51. A pageant, introducing a program designed to account for every person of M Men-Gleaner age in every ward and stake in the Church, was presented.

The Master M Men breakfast Saturday morning and the Golden Gleaner banquet Friday evening

*For a special article on the eleven-year-old Scout program see page 565.

# of the M.I.A.

drew their usual overflow crowds.

A flip-over presentation of the new five-point Special Interest program was one of the highlights of the Special Interest sessions. This new treatment of Special Interest work points up with dramatic illustrations the five important phases of the new program for Special Interest groups throughout the Church. The vital part that these groups can play in reviving interest among Church members over twenty-five is highlighted with effective ways of making this part of M.I.A. work interesting to a larger number of people.

An important part of the program was a demonstration of highly successful features used by various Special Interest groups in the stakes and wards of the Church. Special emphasis was given to the project of having a *YOUNG MARRIED GROUP* in each ward. This group, in many cases separate from the rest of the members, is composed of young married people whose interests are much the same, and who not only meet for classwork and instruction but also plan activities especially suited to their needs and desires.

A meeting of the Junior M Men leaders brought about the full announcement of the program for the young men of the Church aged seventeen and eighteen years. This new program is built around the field of chivalry, because in this field, doing right and proper things is glamorized and made more conducive to popular acclaim and favorable reception.

The following pledge characterizes the Junior M Men program:

"I will reverence God, honor my priesthood, and respect womanhood.

"I will be charitable to the needy, honest, merciful, and just, and subject to all constituted authority."

An official crest has been prepared which characterizes the salient features of this new program. This crest will be the official insignia of the group. It bears a motto by which every Junior M Man will be expected to live. This motto was adapted from a description of Sir Galahad in the *Idylls of the King*: "My strength is as the strength of ten, whene'er my heart is pure."

On the evening of June 15 several thousand people witnessed two performances of the drama festival in Kingsbury Hall. Approximately three hundred young people participated. It was notable that all acts, with one exception, were brought from outlying areas of the Church. The one original act, entitled "Round-Up Varieties," written by Sister Jeannette Morrell, was presented by general board members with the idea of showing drama people in the Church the possibilities of presenting minstrel-type shows in other ways, and particularly the use of this type of drama in the summer.

On the evening of June 16, before an audience of more than twenty thousand, more than four thousand young people danced in a glorious dance festival. A spiritual note ran through the festival as the reader at the beginning and at the close gave thanks for a Church which furnished such opportunities to its young people. Again, in recognizing Church members who live in outlying stakes, the entr'actes were brought from California, Oregon, and Washington. There were no professionals used in the presentation; dancers, readers, and all were recruited from the actual membership of the M.I.A.

It has been said that the song of the righteous is a prayer unto God. Certainly, on Saturday evening, eight thousand thrilled persons realized the truth of this, as between fifteen hundred and eighteen hundred young people raised their voices in song. Under the direction of Brother Crawford Y. Gates, the singing reached heights seldom heard. Again, the actual participation was by non-professionals. Sister Lela Peterson from California thrilled her hearers with her lovely soprano voice. The incidental music written by Luacine Clark Fox, to President J. Reuben Clark's "Hymn to the Seed of Ephraim and

(*Continued on page 598*)





# Legend of the Sego Lily

By John Sherman Walker

UTAH'S state flower, the delicately-blossomed white wild lily with the edible, nutritious root, was venerated by the Indians long before the pioneers traversed the Utah valleys and found the succulent plant in snowy masses along the foothills of the Rockies.

According to legend, the peaceful valleys of the Eutaws were once peopled by many tribal families and the smoke from many tepees rose tranquilly to the rain-giving skies. The fruitful land gave abundantly of its wealth of corn and berries, and there was great harvest to be taken.

The years of plenty, however, fostered a greedy feeling of rivalry among the tribesmen and soon the Eutaws were vying, family with family and camp with camp, to see who could store the most of the plentiful crops for the winter.

Bitter fighting with tomahawk and bow took the place of the peaceful pursuits of gathering corn and berries, and the warring braves fought continually in the hills and valleys where formerly they had lived peacefully together, sharing with each other the bounteous crops of their fields. Many were killed in the fierce encounters, and the gathering of the harvest was neglected.

The Great Spirit, displeased with the sight of war and bloodshed, sent a chastising heat over the lush mountain valleys, and soon the blighted corn shriveled in the husk and the berries dried on their vines. Over all the land of the Eutaws clouds of ill omen hung darkly, and for many moons only gloom and fear hovered about the valleys, and hot sands whirled over the parched earth, searing the dwindling crops.

At last the frightened and repentant people cast their lances and tomahawks aside and, falling upon their knees, prayed to the Great Spirit to assuage their sorrow and deliver them from the disaster that threatened to leave them slowly starving to death.

In compassion, the Great Spirit heard their prayers and sent the life-giving sun and gentle rains again across the great valleys of the mountains and covered the hills with the beautiful blooms of the sego lilies, whose bulbous roots held nourishing food, which the Indians dug and tasted, finding them sweet and palatable.

With grateful hearts, the relieved people gazed toward the heavens, knowing that the Great Spirit had heard their prayers and had sent them the sweet segos to save them from starvation. There, on the peaceful, flower-dotted hills, the Eutaw tribesmen solemnly vowed never to fight again upon the ground where the sweet sego lilies bloom, and, it is told, to this day the promise has never been broken.

*. . . prayed to the Great Spirit to assuage their sorrow and deliver them from the disaster that threatened to leave them slowly starving to death.*





—Photograph by H. Armstrong Roberts

# What a CHANCE you take

By
Ernest C. Anderson, Ph. D.
ASS'T PROFESSOR OF BIOLOGY,
EASTERN OREGON COLLEGE

"MARRIAGE is sweet in righteousness."

True prophets of all ages have advised marriage within one's own religious group. Anciently, when the Lord brought the children of Israel out of Egypt, he commanded that believers should not marry unbelievers. He told them such a union would cause them to stray from the Church and to follow other gods and that his anger would be kindled against them. Samson's disregard for the Lord's law of marriage when he sought a wife among the Philistines resulted in great suffering to many and finally in Samson's death.

Modern prophets have echoed the ancient admonition. Mothers in Israel were warned by Brigham Young to teach their daughters to marry in the Church, and that if they did not, they would surely lose their crowns.

The advice of President Joseph F. Smith was "that believer and unbeliever should not be yoked together, for sooner or later, in time or in eternity, they must be divided again. . . . I would like to see Latter-day Saint women marry Latter-day Saint men . . . ; let Methodists marry Methodists, Catholics marry Catholics, Presbyterians marry Presbyterians, and so on to the limit."

An appeal made to our youth by Dr. John A. Widtsoe reads, "Youth of Israel, marry within the Church. . . . Human experience and safe counsel are clearly against 'mixed' marriages. The countless cases on record are full evidence that more joy is realized, more usefulness attained, when persons of the same faith marry."

Some of our young people ask, "Why this discrimination against those who happen not to believe as we do? Many of them live lives which would be a credit to a Latter-day Saint. Haven't some of the faithful members been brought into the Church because of marriage to good Latter-day Saints?"

Yes, but, oh, the chance you take! The non-member wife or husband does at times join the Church, but such cases are relatively few. The teaching regarding mixed marriages is not peculiar to Latter-day Saints alone. Other churches and marriage specialists advise against it. Data compiled by them indicate that marriages are more successful if both husband and wife have the same religious beliefs. An article published in the *Catholic Register* stated that Catholic-Protestant mixed marriages are three times as liable to end in divorce or separation as non-mixed marriages.

Is the stand of the Church a discrimination against the integrity of young people not of our faith? No, but even with the highest moral and spiritual standards, a young man cannot bring to his bride the blessings of a celestial marriage in the house of the Lord unless he holds the Melchizedek Priesthood. Nor will the priesthood of a fine Latter-day Saint boy entitle him to this blessing if his bride is not worthy of entering the temple.

What is the answer? Parents, help your children to secure a testimony of the gospel. Teach your children the sacredness and privilege of a temple marriage. Help them to realize that temple marriage is a saving ordinance of the gospel, the same as baptism is, and is necessary for exaltation in the celestial kingdom. Set an example by the pattern of your own marriage. Young people, live worthy of a marriage in the house of the Lord. Choose your associates carefully; take advantage of ward and stake recreation; where the choice is yours, attend our Church schools. Counsel with your parents and heed the advice of our Church leaders. Make your choice of a mate a matter of earnest prayer.

Oh, the joy our Father in heaven has in store for us if we will but abide his law!

There is a law, irrevocably decreed in heaven . . . upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)



# "Search Diligently..."

By David E. Gardner

EARLY in the year 1795, in Purley, Berkshire, a secluded English village, William, the eldest son of Barnard Ballard and Mary his wife, was born. Before William had reached his first birthday his mother had been laid to rest in that country churchyard, leaving Barnard Ballard with three infant children.

In 1797, Barnard Ballard married Ann Avery at Purley, and in the next fourteen years seven more children were added to the family. The eldest son, William, early in life began to feel that he would be much happier away from the crowded home of his father, and in 1805, while yet a youngster of ten years, he obtained work in another locality, eventually living in the adjoining county of Hampshire.

At the age of twenty-five years, William Ballard met Hannah, the daughter of George and Hannah Russell of Hannington, and the registers of the ancient parish show that they married October 16, 1820.

By profession, William was a gardener, and for most of his married life in England, he lived in the caretaker's house on the estate of an English nobleman, near Cold Ash Common, Thatcham, Berkshire. It was here that their four sons, Charles, George, John, and Henry were born.

John and George eventually became carriage builders and were enabled to set up a prosperous business near London.

Henry, the youngest son, was sent to school at Thatcham, where his alertness was noticed by William Harris, the headmaster. At the age of sixteen years, Henry secured work on a farm owned by William Northaway.

While working in the fields, Henry became acquainted with Joseph Kimber, a farm hand. It was through him that Henry learned of Mormonism and listened to the message of the restored gospel and the ushering in of the Dispensation of the Fulness of Times. Being soon convinced by the truth, he was baptized in February 1849. This brought public condemnation upon the Ballard household, and Henry was severely criticized by his brothers who disowned him, and he suffered the disapproval of his parents.

In England, 1849 was a plague year and thousands of victims died after a two or three-day illness. Henry Ballard contracted typhoid fever, but through the administration of the L.D.S. elders he was healed. This healing, in connection with the teachings and testimony of Henry Ballard, converted his father and mother, William and Hannah (Russell) Ballard, and they were baptized in the fall of 1849.



WILLIAM BALLARD



HANNAH BALLARD

Honoring the call of the Church to strengthen and pioneer the western territories of America, Henry Ballard left England in January 1852. Owing to Henry's many delays while crossing the plains, William and Hannah, who left England at a later date, were the first to arrive in Utah. The family eventually settled in Cache Valley.

William and Henry Ballard were firm believers in the latter-day revelations, and became desirous of attending to the ordinances on behalf of their deceased relatives. In the forty and more years since William Ballard left his father's home in Purley, he had had practically no contact with his kindred. He had worked on distant farms, married a girl from the next county, and reared his family at some distance from his birthplace. In those days travel was restricted to the distance walked in daylight, and as there was very little spare time from farming, it was not unusual for families to become parted and even estranged. Busily engaged as a gardener on a large estate and later pioneering in a new country, William had kept no written record of



MELVIN J. BALLARD

# New Light on the Ballard Family from English Records —

his father's people. All the names that he could recollect in old age were those of his father and mother and three of his brothers, without any dates and places of their births and deaths.

In 1887 when Henry Ballard returned to England on a two-year mission, he made numerous unsuccessful attempts to trace his father's ancestry. He visited a number of his relatives who were not able to impart information or were unwilling to state what they knew. Sixty years ago all present sources of genealogical investigation were not available, and he was unable to obtain advice from a genealogist.

In the fifty years since then, evidence has been persistently sought of the genealogical society, examined the possibilities for further research, and during his visit to England discussed the matter with the author.

Census records which had been preserved but long held as confidential were now open for public research. Probate records previously in local custody were now accessible in London, and methods of research and verification had been improved. In view of these facts, it was decided to start at the beginning, commencing with the families of William Ballard and his father Barnard Ballard.

Briefly, it was known that the birth of Barnard Ballard's youngest child, Caroline, was recorded in



HENRY BALLARD



THOMAS McNEIL, JR.



JANET (REID) McNEIL



MARGARET (McNEIL) BALLARD

which would trace Barnard Ballard and his wife Mary and establish their parentage and ancestry. Of these attempts two are worthy of note.

The Purley parish records were searched by the late George Minns back to the year 1662, but nothing earlier was found than the birth, in 1792, of Ann, the sister of William Ballard, and the marriages of 1797 verified that Barnard Ballard married Ann Avery, his second wife. The record of his first marriage to Mary was not found, and so it seemed that the ancestry of one of Utah's pioneers was to remain unsolved.

In the summer of 1947, Archibald F. Bennett, general secretary

Purley registers in 1811. Research at Purley had established that Barnard Ballard had not died there after 1811. No will was found in the probate courts which would have identified the place where he had died. What happened to him was a mystery!

England has no central index to deaths before the year 1837. Unless the place of death is known, it is not possible to locate an entry in a register without extensive searches through the records of perhaps a score or more villages within a few miles of the last known residence.

Known facts concerning Barnard Ballard included that he was the father of ten children, and it may be supposed that in the latter years of his life he had left Purley and resided in the home of one of his children, all of whom had been engaged in agriculture and were unlikely to have traveled far from Purley.

What should be done to find the record of these children and establish them in the villages where they had chosen to reside?

In 1851 a census of every household was taken; these records clearly state the full names, ages, relationships, trades, and birthplaces of every person in every household in England. Perhaps some of these children might be found in this census and thus form a connecting link between them and the burial place of Barnard Ballard. The map of Berkshire was examined; Purley village pinpointed; and the surrounding villages noted.

The 1851 census, available in the legal search room of the Public Record Office, London, was searched. Nine families of Ballard were traced in the records of twenty-seven villages searched before the following remarkable and exciting entry was found:

Parish of Tilehurst, Berkshire: Household of David Swaine.

Head DAVID SWAINE, age 30, agricultural, born Aldermaston, Berkshire; wife ANN SWAINE, age 26, born Tilehurst, Berkshire; lodger BARNET BALLARD, age 88, agricultural, born Ufton, Berkshire.

This search was more successful than had been anticipated, for here, judging from his age and the locality, was evidently the ancestor Barnet Ballard (an alternative spelling for Barnard Ballard), age eighty-eight years, and therefore born about 1763 in Ufton, the parish where the records from 1742 to 1812 had been lost.

In the many instances where parish registers are missing, a duplicate record may be traced in the muniments of the diocesan office. No time was lost in visiting the diocesan office at Salisbury, to find that documents known as bishops' transcripts gave details of births and deaths at Ufton for the missing period. The searching of these old dusty parchments which are strung together on catgut and rolled into bundles, revealed an entry:

(*Continued on following page*)

(*Continued from preceding page*)

Christened at UFTON NERVET:
8 August 1763, BARNARD son of JOHN BALLARD and Mary his wife.

Searching through earlier years revealed the marriage of *John Ballard,* 18 January 1760 at Ufton Nervet to Mary Barefoot, giving the record of a new line to trace. The scrutiny of the Ufton Nervet bishops' transcripts back to 1608 did not bring to light any clear record of earlier ancestry. However, these parchments did give details of several brothers and sisters of Barnard Ballard as well as the burials and baptisms of Ballards of several generations without directly identifying their exact relationship to Barnard Ballard. The marriage of Barnard Ballard to his first wife, Mary, was not found in the Ufton records, but by extending the search to transcripts from nearby villages to Ufton, a document was found which stated that on the tenth of January 1792, *Barnet Ballard* of Purley married *Mary Elms* at Tidmarsh. Thus another maiden surname was brought to light, this time the line of the mother of William Ballard.

Was it possible to identify all the Ballard families obtained from Ufton registers and perhaps trace the Ballard ancestry further?

The probate records of the *archdeaconry of Berkshire* once kept in the city of Oxford, were now available at Somerset House, London. The will of John Ballard, buried at Ufton in 1810, was found. It was proved 10 May 1810, and states that he was *John Ballard,* victualler, and he bequeathed his property to his wife *Mary* and to five of his sons-in-law. This was clearly the *John Ballard* who married *Mary Barefoot* in 1760, and father of *Barnard Ballard.*

Another will was found which identified a John Ballard who had been buried at Ufton 20 November 1790. This will was proved 23 November 1790 and stated that the deceased was *John Ballard,* Senr., of Ufton, "farmer and yeoman." In it he mentioned his wife *Elizabeth* and "my children." A careful scrutiny of the information from Ufton transcripts shows that there were two John Ballards living in Ufton in the year 1790, one being the ancestor *John Ballard,* victualler, who married Mary Barefoot, and the other *John Ballard,* Senr., farmer, whose will is noted above, and who was undoubtedly the father of the victualler.

Further searching in the wills revealed one probated 26 July 1757 which referred to the *John Ballard* who was buried at Ufton 25 June 1757. This was a very lengthy will, extending over several pages, stating that *John Ballard* was a yeoman, possessing four farms in the parish of Ufton, and naming his wife *Elizabeth* and at least twenty-six of his close relatives to whom he bequeathed his property, including his grandson *John Ballard* who was the son of *John Ballard.* He appointed as joint executors his sons named *John Ballard* and *Jonathan Ballard.* A careful check of all known data from Ufton identifies this *John Ballard,* yeoman farmer, who died in 1757, as the great-grandfather of *Barnard Ballard* and the fourth-great-grandfather of the late Elder Melvin J. Ballard.

Among the probate records there was an administration of the estate of *Peter Barefoot* who had been buried in the same parish of Ufton in 1771. Letters of administration had been granted to *John Barefoot,* son of the deceased because *Mary Barefoot,* the widow had renounced her claim. Was this a clue to the parentage of *Mary Barefoot* who was the wife of John Ballard?

The birth year of Mary Barefoot was approximated as 1739-1740 from the age recorded in the burial book at Ufton, she having been buried there 5 April 1820, aged eighty years. Several nearby parishes had been searched for her birth, but it was not until the registers of *Tilehurst* were scrutinized that the following entry confirmed the supposition:

Christened at TILEHURST, Berks:
2 July 1739, MARY daughter of PETER AND MARY BAREFOOT.

and resulted in the finding of a family group of four children.

Peter Barefoot was a yeoman farmer, and he married, at Tilehurst 29 December 1734, Mary Appleby of Woolhampton. His birth record at Tilehurst in 1707 established him as one of the six children of *John and Ann Barefoot.* A search back to 1630 in Tilehurst registers did not reveal any further ancestry, but in the nearby town of *Reading,* in the records of the Church of Saint Mary was found the marriage of *John Barefoot* to *Ann Dewberry,* 18 June 1693.

Again recourse to the probate records demonstrated their importance, for there was found in the administration of the estate of *John Barefoot* in 1722, that he was described as a husbandman, and in the same probate court was recorded an administration naming a *James Barefoot,* also a husbandman, who had died at Purley in 1672, the same village where the emigrant ancestor William Ballard was born in 1795. Whether this James Barefoot was the ancestor and father of John Barefoot could only be solved by a visit to Purley church.

Meeting the parish minister of Purley in the town of Reading we went to this quiet secluded parish church, set in the beautiful English countryside. A search of the Purley registers revealed that our John Barefoot had been christened 1 June 1666, one of the three children of *James and Elizabeth Barefoot.* The registers earlier than 1662 had been lost, so further Barefoot ancestry will require tracing through other contemporary records.

As already noted, Mary Appleby had married in 1734 at Tilehurst Peter Barefoot, and she was described as a resident of the parish of Woolhampton, Berks. From Reading to Woolhampton was a journey through pleasant country lanes, the green fields and woods reflecting the quiet and spirit of calmness of a summer in England. Arriving at the old village, a stiff climb up the hill was rewarded by the appearance of the ancient Church, of the vicar on his bicycle, eager and desirous to help in producing from the safe the old parchment registers and permitting an examination of the old English script. After some effort the christening of Mary Appleby on 22 January 1709/10 was found. This identified her as the daughter of John Appleby who had married, 30 December 1705, Martha

(*Concluded on page 580*)

# PETE *fights a* BOOK

*By Eugene Olsen*



*"I've been fighting that book for years, but it's no use."*

I HAVE heard of a lot of silly things in my time, but the worst is about Pete Messick. Pete is a cheerful, good-natured farmer and one of my best friends. He came into my store the other day and said, "George, that book has whipped me again."

He didn't wait for me to finish adding up my accounts but went right on. "I got four of the best friends man ever had and bought every one cheap."

"Dogs?" I asked him. It is said that a dog is man's best friend.

"I mean people, families. When I was off to school I read a book. It might have been Emerson's *Essays*. Anyway it said that a man could not give away anything without getting back an equal reward."

"I don't believe it. Every year I give away groceries to skuldugers who won't pay their bills. Reminds me—"

"I don't believe it, either," he cut in, "and I've been fighting that book for years, but it's no use." He hoisted himself up on the counter.

"I think—"

"Let me tell you about it," he interrupted. "When I was just a kid, Mr. Lords came in the field where we were haying, and I was lazy and give out and glad for an interruption. He shoved me off the wagon and made me go and play. He talked business with my father for two loads of hay, and I was wishing he would talk longer. The point is, he worked for us and never got any reward or pay. I thought the world of him until he died." Pete stopped, and it almost looked like there was a tear in the corner of his eye. Pete is rather sentimental.

"Maybe he—"

"I wasn't thinking of him in particular," he went on. "I was thinking of that book and how I decided to show that it was all wrong. It was on a sultry day in July that I walked over to Mr. Best's farm. He was out bunching hay. I got a pitchfork from his stackyard and went out and told him that he needed company. We worked hard to finish that hay by night.

"Well, four months went by, and I was happy because I had done work with no reward. Then one day Best came over and wanted me to work for him for about ten days. He was nice to work for, and the wages were good. When he came to pay for the work, he absolutely insisted that I take pay for that time I had helped in the hay. He insisted that he appreciated it more than any help he had ever had."

I could see that Pete was not too disappointed because a smile lit up his face as the memory lingered.

"Anyone would do that," I said, "Hot day, tired man, big field."

Pete looked at me and frowned. "I know, and the next time I was determined to fix it so there was no chance for a comeback. My wife and I had agreed that there was too much trading of gifts on Christmas. We worked it out that we would get a nice present for someone we hardly knew. We picked out the Quincy family because they had had more than their share of hard luck that year. It's great fun planning a present for someone who can't pay it back. I guess we spent five dollars, and for the first time in my life I really enjoyed giving a present.

"At about eleven o'clock we slipped down to their place and laid the present on the step, knocked on the door and beat it."

"Did it work?" I asked.

"It backfired. The next morning early, Mr. Quincy was up to our place with a ten dollar present. Couldn't afford it, either. We felt terrible."

I had often wondered why the Quincys were such good friends to Pete. This explained it.

"You see," Pete continued, "all these times I had been giving things, and I was whipped before I started. I decided to give something that was good and worth something but couldn't be returned in kind. I got the idea from you, George."

"Me?"

"Yes, I hope you won't be offended. I didn't know then that you had liver trouble. I used to look at you and say to my wife, 'George has money and a store, but he isn't happy. I wouldn't trade our nothing for all his wealth. You never used to smile or speak when I passed you, and we thought you were stuck-up and stingy. So I decided I would speak and say good morning every time I saw you. I could give a smile, and I knew you couldn't return it.

"That was five years ago. This morning I got to thinking, and I knew I was whipped again. You are one of the best friends I have, and you got me that job that paid so well that I've saved money for the first time in my life. Then you told me how to put the savings into calves which would soon be beef. This last week I sold them and made five thousand clear."

There was a real and genuine tear in his eye now. He slipped off the counter and headed for home, but as he went through the door he was smiling.

"Whipped again," he said, "and by a confounded book."




TOTAL SUBSCRIPTIONS

*SOUTH LOS ANGELES STAKE, first row left to right: President William Noble Waite; Clifford B. Wright, first counselor in the presidency; Harold F. Whittier, second counselor in the presidency; Marvin E. Jacobson, Y.M.M.I.A. superintendent; Hortense Steed, Y.W.M.I.A. president.*

*MOUNT OGDEN STAKE, second row: President Earl S. Paul; James T. Underwood, Y.M.M.I.A. superintendent; Clara Price, Y.W.M.I.A. president; D. Lyle Wynn, counselor and "Era" director; Alpha Clark, Y.W.M.I.A. "Era" director.*

*EMIGRATION STAKE, third row: President George A. Christensen; George LaMont Richards, Y.M.M.I.A. superintendent; Matilda Gerrard, Y.W.M.I.A. president; Reuel J. Alder, Y.M.M.I.A "Era" director; Vida Fox Clawson, Y.W.M.I.A. "Era" director.*

*OGDEN STAKE, fourth row: President Laurence S. Burton; David E. Clarke, Y.M.M.I.A. superintendent; Lynette Taggart, Y.W.M.I.A. president; Joseph Van Drimmelen, Y.M.I.A. "Era" director; Beth Oborn, Y.W.M.I.A. "Era" director.*

*RIGBY STAKE, fifth row: President George Christensen; William J. Raymond, Y.M.M.I.A. superintendent; LaRue Hunter, Y.W.M.I.A. president; Martin Harris, Y.M.M.I.A. "Era" director; Katherine Warner, Y.W.M.I.A. "Era" director.*

*BEN LOMOND STAKE, first row left to right: President Wm. Arthur Budge; Clarence A. Neuenschwander, Y.M.M.I.A. superintendent; Flora R. Cragun, Y.W.M.I.A. president; Robert R. Hull, Y.M.M.I.A. "Era" director.*

*NORTH DAVIS STAKE, second row: President George Harold Holt; Wilmer S. Barlow, Y.M.M.I.A. superintendent; LoVon H. Reid, Y.W.M.I.A. president; LeRoy Soinsbury, Y.M.M.I.A. "Era" director; Drucilla Moore, Y.W.M.I.A. "Era" director (no photo available).*

*LONG BEACH STAKE, third row: President Virgil H. Spongberg; Bert Sheldon, Y.M.M.I.A. superintendent; Dorothy Barnes, Y.W.M.I.A. president; Clay Miller, Y.M.M.I.A. "Era" director; Alta Miller, Y.W.M.I.A. "Era" director.*

*COTTONWOOD STAKE, fourth row: President Martin Elmer Christensen; Marshall K. Brinton, Y.M.M.I.A. superintendent; Gayl J. Morris, Y.W.M.I.A. president; John F. Kikkert, Y.M.M.I.A. "Era" director.*

*INGLEWOOD STAKE, fifth row: President E. Garrett Barlow; Reldon G. Pinney, Y.M.M.I.A. superintendent and "Era" director; Marion V. Peterson, Y.W.M.I.A. president and "Era" director.*

# "Modern Missionary Campaign"...

*By John D. Giles*
BUSINESS MANAGER

THIS is a report to *Era* readers, *Era* workers, and to the Church on the 1949-1950 modern missionary campaign.

More copies of *The Improvement Era* are now going into homes of members of the Church than in any year in *Era* history. The modern missionary campaign has carried the *Era* into many homes where it has not previously been received and has set several new records for achievement by wards, stakes, branches, and missions throughout the Church.

Space limitations make it impossible to give recognition to all who have made outstanding contributions to this most satisfactory result, but in this report full honors are given to the leaders in the various groups.

Citation winners in missions and stakes include many familiar names, but some new ones also appear. These are the missions which won signal honors in the campaign and which were selected to receive the new-type Perma-Plaque citations:

TOTAL SUBSCRIPTIONS—MISSIONS

1. *Southern States, 4,221; 2. *North Central States, 1,068; 3. Northwestern States, 1,013; 4. Great Lakes, 882; 5. Central Atlantic States, 836; (*Double Citation Winner)

PERCENT OF QUOTA—MISSIONS

1. Southern States, 652%; 2. North Central States, 501%; 3. Western Canadian, 430%; 4. Canadian 315%; 5. Central Pacific, 305%;




PERCENT OF QUOTA

*PHOENIX STAKE, first row left to right: President Delbert Leon Stapley; Dow Ostlund, Y.M.M.I.A. superintendent; Edna K. Larson, Y.W.M.I.A. president; L. L. Driggs, Y.M.M.I.A. "Era" director; Mrs. Floyd M. Mack, Y.W.M.I.A. "Era" director.*

*LOS ANGELES STAKE, second row: President John M. Russon; Varnell R. Rozsa, Y.M.M.I.A. superintendent; Erma Nielson, Y.W.M.I.A. president and "Era" director; Harvey H. Sessions, Y.M.M.I.A. "Era" director.*

*LETHBRIDGE STAKE, third row: President Octave W. Ursenbach; A. Delbert Palmer, Y.M.M.I.A. superintendent; Thelma W. Merrill, Y.W.M.I.A. president; J. Llewellyn, Y.M.M.I.A. "Era" director; Katie Llewellyn, Y.W.M.I.A. "Era" director.*

*SNOWFLAKE STAKE, fourth row: President David A. Butler; W. Clark Gardner, Y.M.M.I.A. superintendent; Lenora P. Hansen, Y.W.M.I.A. president; Martin D. Bushman, Y.M.M.I.A. "Era" director.*

*SOUTH IDAHO FALLS STAKE, fifth row: President Cecil E. Hart; Leonard Wasden, Y.M.M.I.A. superintendent; Florence Orme, Y.W.M.I.A. president; James A. Hendricks, Y.M.M.I.A. "Era" director; Jetta Hale, Y.W.M.I.A. "Era" director.*

*MINIDOKA STAKE, first row left to right: President J. Melvin Toone; Spencer W. Toone, Y.M.M.I.A. superintendent; Itha Seedall, Y.W.M.I.A. president; Horace M. Hatch, Y.M.M.I.A. "Era" director; Afton Hatch, Y.W.M.I.A. "Era" director.*

*FLORIDA STAKE, second row: President Alvin C. Chace; Thomas A. Hill, Y.M.M.I.A. superintendent; Vivienne Woolley, Y.W.M.I.A. president; Elliott B. Woolley, Y.M.M.I.A. "Era" director.*

*CHICAGO STAKE, third row: President John K. Edmunds; Thomas O. Call, Y.M.M.I.A. superintendent; Reeta S. Turner, Y.W.M.I.A. president; James E. Bradley, Y.M.M.I.A. "Era" director; Dorothy Christensen, Y.W.M.I.A. "Era" director.*

*SAN DIEGO STAKE, fourth row: President Wallace W. Johnson; Grant B. Hodgson, Y.M.M.I.A. superintendent; Kay Calder, Y.W.M.I.A. president; C. W. Greaves, Y.M.M.I.A. "Era" director.*

*UNION STAKE, fifth row: President C. Lloyd Walch; Wiley M. Nebeker, Y.M.M.I.A. superintendent; Pearl Bruce, Y.W.M.I.A. president; G. J. Bateman, Y.M.M.I.A. "Era" director.*

# Outstanding Success

## Southern States Mission — South Los Angeles Stake Set Highest Marks In Era History

The stakes qualifying for top honors are:

TOTAL SUBSCRIPTIONS—STAKES

1. *South Los Angeles 2,132; 2. *Phoenix, 1,058; 3. *Los Angeles, 979; 4. Mt. Ogden, 928; 5. Emigration, 872; 6. *Lethbridge, 856; 7. *Snowflake, 733; 8. Ogden, 713; 9. *South Idaho Falls, 706; 10. *Rigby, 703; 11. Ben Lomond, 685; 12. North Davis, 681; 13. Long Beach, 661; 14. Cottonwood, 660; 15. Inglewood, 651.

(*Double Citation Winner)

PERCENT OF QUOTA—STAKES

1. South Los Angeles, 468%; 2. Phoenix, 290%; 3. Los Angeles, 271%; 4. Lethbridge, 233%; 5. Snowflake, 227%; 6. South Idaho Falls, 226%; 7. Minidoka, 198%; 8. Rigby, 195%; 9. Florida, 179%; 10. Chicago, 178%; 11. San Diego, 177%; 12. Union, 174%.

The listings given above accentuate the remarkable achievements of the Southern States Mission and South Los Angeles Stake, and to only a slightly lesser degree the West Minnesota District of the North Central States Mission.

SOUTHERN STATES MISSION WINS CITATION EXTRAORDINARY

Southern States Mission set new all-time records for both total subscriptions in stakes and missions and percent of quota. The remarkable total of 4,221 subscriptions went far beyond any previous record and carried the *Era* into more homes than have ever received it at any time in the past in that territory.

(*Continued on following page*)



MISSIONS



*SOUTHERN STATES MISSION, first row, left to right: President Albert Choules; D. Homer Yarn, first counselor; Leslie D. Gleave, second counselor; George J. Kidd, mission "Era" director and mission secretary; Lorraine Holmgren, mission "Era" director.*

*NORTHWESTERN STATES MISSION, second row: President Joel Richards; Helen Ernstrom, mission "Era" director.*

*GREAT LAKES MISSION, third row: President Carl C. Burton; Marjorie Burgener, M.I.A. supervisor and mission "Era" director.*

*CENTRAL ATLANTIC STATES MISSION, fourth row: President J. Robert Price; F. M. Henderson, mission "Era" director; Jane T. Henderson, mission "Era" director.*

*PERCENT OF QUOTA NORTH CENTRAL STATES MISSION, first row, left to right; President John B. Hawkes; Howard D. Millerberg, M.I.A. director and mission "Era" director; Todd Cummings, field representative.*
*WESTERN CANADIAN MISSION, second row: President Glen G. Fisher; Glen A. Christensen, Y.M.M.I.A. supervisor and second counselor in the presidency; Lois Clayton, Y.W.M.I.A. supervisor; Ione Lewis, Y.W.M.I.A. supervisor.*
*CANADIAN MISSION, third row: President Floyed G. Eyre; Beth Sorenson, mission recorder.*
*CENTRAL PACIFIC MISSION, fourth row: President Melvin A. Weenig.*

## "MODERN MISSIONARY CAMPAIGN"—(*Continued from preceding page*)

The Southern States Mission percent of quota (652%) likewise set a new all-Church mark for both missions and stakes.

Nine mission districts out of twelve and sixty-one branches reached the Hall of Fame, having *the Era in Every Home.* This is a new record for districts in any mission, adding to the laurels already won by the Southern States.

To this historic mission in the South has been awarded Citation Extraordinary Number One For Missions, a new honor created to recognize an unparalleled achievement.

### South Los Angeles Stake Sets All-time Record

South Los Angeles Stake, selected to receive *Citation Extraordinary Number One For Stakes,* set a new all-time mark for total subscriptions among stakes and finished at the top of the list of stakes in percent of quota. Although, like the Southern States Mission, South Los Angeles has been reduced in size at various times by substantial margins, it set an all-Church record for stakes in total readers of the *Era* regardless of the size of the stake.

South Los Angeles also added to its honors by having *every ward in the stake* qualify for the Hall of Fame—the largest stake ever to reach this goal. To recognize properly these most meritorious accomplishments among stakes, the Citation Extraordinary for stakes was developed.

### Leader of Leaders

West Minnesota District of North Central States Mission was awarded the coveted Leader of Leaders citation for a record performance in percent of quota, exceeding as a mission district any previous efforts. In a widely scattered area with few Church families, non-member readers were sought, with most gratifying results. Some of the local units exceeded previous records — notably Alexandria — with 12,500% of quota.

### Hall of Fame Breaks all Records

One of the big surprises of the modern missionary campaign was the remarkable increase in the groups in the Hall of Fame. A total of eighty-three groups in missions and stakes qualified for this top-ranking position by placing the *Era* in every Latter-day Saint home.

More and more each year it is being demonstrated that it can be done—that the *Era* can be placed in every Latter-day Saint home. It isn't any easy thing to do. No real achievement is easy. It requires organization, advance planning, and above all a success attitude.

One stake, many wards, and a great number of mission districts and branches qualified this year, proving that such accomplishment is not limited to any group or area.

Leaders in Hall of Fame members were the South Los Angeles Stake with all ten wards, Southern States Mission with nine districts and sixty-three branches, West Minnesota District of North Central States Mission with five groups, Snowflake Stake with five wards, Phoenix Stake with three, and Idaho, St. George, Teton, Mesa, St. Johns, Young, Minidoka, South Idaho Falls Stake, and Central States Mission with one each.

Congratulations and commendations to all Hall of Fame groups!

### Phoenix Stake Scores High

Here are the honors earned by Phoenix Stake in a campaign where

(*Continued on page* 588)

# Fight with a GRIZZLY BEAR

By
*Emily H. Jepson*

My father, Frederick Hamblin, was among the first Latter-day Saint settlers in Alpine, Arizona. He was always a pioneer, as a boy in Utah, then in Arizona. He loved the freedoms of the mountains and small towns. He loved to fish and hunt—that was his sport and recreation.

One fall in the early nineties, the snow came early. The first week in November a heavy snow covered the ground to a depth of at least a foot and a half in the mountains, making it ideal for hunting, as tracking could be easily done. About noon Father saddled his best horse, took his gun and a belt of bullets, and told Mother to have the grease ready for fresh venison.

Some five or six miles from home he came upon a deer track which he followed. After following it for half a mile or more, he saw the track of a huge bear, which came from another direction and was also following the deer. He decided to follow and perhaps get both, especially if the bear overtook the deer. He followed about four miles before he saw the bear had given up and turned into a thicket. The sun was now getting low; and as Father was very tired from the continual climb uphill in deep snow, he decided to rest a little, then start back to his horse which he had left near the foot of the mountain. He sat down on a fallen tree to rest but soon became uneasy and had the feeling of being watched. He looked carefully in every direction but could see nothing to justify that feeling. Finally he arose and started down the mountain, when he heard a noise. He turned and saw a huge grizzly bear coming out of the thicket towards him. He quickly leveled his gun and shot the bear, wounding it badly. The bear ran up the mountainside, and Father followed, thinking it would soon die, but it went on and on. Father was very tired now and thought he would only have time to reach his horse before dark, so he gave up the chase for that day. In those days the gun held only one bullet at a time, and as the brush was so thick, Father took the bullet from his gun to be sure no accident would occur in going down the mountain.

He had just emptied the gun and hadn't yet straightened himself up when he heard a terrible snarl, and in an instant the huge beast was upon him, striking his shoulder, its sharp claws tearing his clothing and his flesh. Father used the gun as a club, striking the bear in the face with all his might with little or no effect, and the bear striking the gun to ward off the blows. Father then took the barrel in both hands, a hand at each end of the barrel. When the bear attacked, he struck it in the mouth with all his strength, breaking several of its front teeth out. He tried to force the end of the gun into the bear's mouth but could not do it.

The angry bear kept trying to get its huge forelegs around him, but Father strove constantly to avert this as he knew one squeeze of those powerful legs would crush every bone in his chest. It is impossible to tell how long this fierce struggle lasted, but it was long enough that both man and beast were almost exhausted.

The grizzly, finding he was unable to get his forelegs around Father, drew back his huge paw and struck at Father's head with all his force. Father dodged, but the blow hit his gun, knocking it several feet away, leaving him entirely without protection.

Both man and beast were working to keep the upper hillside, as that gave the advantage. Once Father's heel caught. As he fell, he could feel the bear's hot breath in his face. The bear had struck Father's right hand two or three

(*Concluded on page 594*)




*He heard a terrible snarl, and in a second the huge beast was upon him . . .*

# 1950 Mormon Battalion

By Milton R. Hunter
OF THE FIRST COUNCIL OF THE SEVENTY

## Conclusion

San Diego was the next point to which the trek headed. West of Yuma in the California desert the caravan passed through miles and miles of sand dunes. A hundred years ago the Mormon Battalion members were forced to tie ropes to their wagons, and twenty to thirty men would help their oxen and mules pull the supplies through that difficult terrain. Early in this century a wooden road was constructed through that sand country, part of which can still be seen from the modern paved highway.

The caravan emerged from the sand dunes into the famous Imperial Valley, where the crops of lettuce and other produce were being harvested. While there the trekkers took time out to drive across the border from Calexico, California, to Mexicali, Mexico, and observe for a few moments our neighbors to the south. A number had never been in Mexico, and so this proved to be an interesting experience.

A few miles east of San Diego, just as the caravan was about to emerge from the rugged mountain range where their predecessors a hundred years ago had been forced to cut a passage through the rocks with ax, pick, and crowbar so they could take their wagons and equipment through, the trekkers were met by some of the officers of the San Diego chapter of the Sons of Utah Pioneers and escorted to the U.S. Grant Hotel.

After a delicious banquet in the hotel dining room, they went to the State Hall where a program was presented. Addresses were given by President Wallace W. Johnson of the San Diego Stake; LeRoy Nelson, judge advocate of the S.U.P.; Dr. Grant Lee of San Diego; and Milton R. Hunter. Once again Dorothy Kimball Keddington and Alvin Keddington sang. The evening's entertainment closed with a pageant presented by the San Diego Sons and Daughters of Utah Pioneers, depicting some of the highlights of the Mormon Battalion march of one hundred years ago; and this was followed by a square dancing demonstration by the Corrinne dancers.

The next day, March 17, the Battalion members in full uniform paraded through Old Town, San Diego. The procession was led by the U.S. Marine color guard and band. The mayor of San Diego and other local officials, the U.S. Navy Band, covered wagons, San Diego riding club, the buses carrying the lady trekkers, and many private cars with people of distinction from southern California were also in the procession. The parade ended at Presidio Park where the Mormon Battalion monument stands, marking the spot where the Battalion arrived on July 29, 1847, after completing their 2,000-mile trek from Council Bluffs, Iowa.

Following the raising of the Stars and Stripes and the firing of salutes, a program was held in the open air. In his speech of welcome, Mayor Knox of San Diego commended the integrity, industry, thrift, honesty, and virtue of the Mormon soldiers of one hundred years ago and told of the many good things they did for the city and people of San Diego. Speeches were given by Leo J. Muir, Fred E. Curtis, and others, and Dorothy Keddington sang "The Flag Without a Stain."



*A group of Mormon lady trekkers climbing the hill to Presidio Park, San Diego, in the parade.*

As soon as the program was completed, the trekkers began their journey toward Los Angeles. En route they visited the San Luis Rey Mission, a historic spot of interest because it was there the Battalion first sighted the Pacific Ocean. The evening was spent in unusual gaiety at the Knott's Berry Farm. After eating a delicious chicken dinner, a program was held at which President George Albert Smith, Gover-

# TREK



*Mormon Battalion trekkers on parade.*

*Caravan Queen Diane Gould presents Governor Earl Warren with a twenty-six inch statue portraying the part played by some of the Battalion members in the discovery of gold in California in 1848. This statue was created by the well-known sculptor Avard Fairbanks, himself a member of the 1950 commemorative trek.*



nor J. Bracken Lee, and Major Richard A. Lambert were the speakers. The President of the Church and Utah's governor had joined the caravan at this point.

Saturday morning the trekkers paraded through the streets of Los Angeles from Hotel Alexandra to City Hall. There, at 10 a.m., on the site of old Fort Moore where the Mormon Battalion members were mustered out of service on July 4, 1847, a very interesting program was presented. Among the speakers were Governor Earl Warren of California, Governor Lee, and President George Albert Smith. A very impressive flag-raising ceremony was conducted on the spot where the original Battalion members had erected a tall flagpole and mounted it with the Stars and Stripes.

Probably the highlight of this program was the presentation to Governor Warren of a twenty-six-inch statue portraying the part played by some of the battalion members in the discovery of gold in California in 1848. This statue was sculptured by Dean Avard Fairbanks and was received with much appreciation by the governor of California.

Following the meeting at Los Angeles, the trekkers headed toward San Bernardino to participate in the famous National Orange Show. They assembled at Pioneer Square in preparation for a parade. Following a brief program and a send-off from Governor Warren, the trekkers, colorfully garbed in authentic uniforms and dresses of the Mexican war period, marched approximately two miles to the Orange Show grounds. Included in the parade were the governors of Utah and California, the San Diego Marine Corps recruit depot band, the San Bernardino Valley college band, the California Centennial float, Miss Diane Gould, queen of the caravan, and other notable people. Thousands and thousands of spectators watched the parade.

A program honoring the Mormon Battalion and the part played by the Latter-day Saints in founding San Bernardino was held in the Swing Auditorium. Speeches were given and appropriate music rendered. Several thousand people witnessed the event. As usual, the seven-pound copper key was presented to the mayor. In his speech of acceptance, Mayor Cunningham lauded highly the 520 Mormon Pioneer colonists who settled San Bernardino in 1851 and laid the foundation for that great city which still bears the stamp placed upon it by the Latter-day Saint pioneers.

As evening arrived, the trekkers and hundreds of their friends assembled on the site of a proposed San Bernardino Ward chapel. There they were served dinner and enjoyed another program. By 10:00 p.m. the festivities closed, and the nine buses headed toward Utah. All who could sleep enjoyed themselves while the buses rolled along the modern highway, and the remainder of the passengers waited for morning to arrive.

One of the two most important events of interest that occurred on Sunday was the holding of Sunday School in each of the buses as the journey continued homeward. During several hours' time, vital doctrinal questions were discussed. The other event was the holding of the final program of the trek while dinner was being served at El Escalante Hotel in Cedar City. The local chapter of the S.U.P. had arranged a very interesting entertainment which was a fitting climax to the week's trek. The trekkers arrived in Salt Lake City Sunday evening.

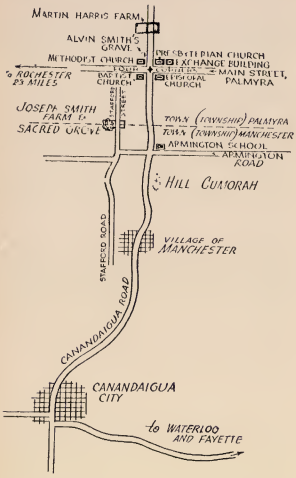
I wish to pay tribute to the group of men and women who composed this caravan. Throughout the entire course of the trek every one of them conducted himself or herself in a way worthy of the highest commendation. The same standards that were upheld by the Mormon Battalion members of 1846-1847 were also maintained by all the modern trekkers. Wherever they went, they did credit to the Sons of Utah Pioneers, to the state of Utah, and to the Church of Jesus Christ of Latter-day Saints. All those who participated in any way to direct the programs and activities of the trek are to be complimented. A great amount of good will result from this trek. It was a huge success and will be remembered in years to come as a noteworthy event of the year 1950.

*A Church History*

# TRAVEL SERVICE

*By John D. Giles,* BUSINESS MANAGER

*The Palmyra, New York, Area*




IV

THE IMPROVEMENT ERA Church History Travel Service this month takes us to one of the richest areas in interest and information. This section truly is the "Cradle of Mormonism." While the Church of Jesus Christ of Latter-day Saints was not actually organized here, it may well have been, as the events which led to its formation took place within a short distance of Palmyra, in Wayne County, New York.

Within that area are these important places connected with early Church history:

1. The village of Palmyra where the Joseph Smith family lived when they first moved to New York State
2. The Joseph Smith farm in the Town of Manchester where the Smith family located on a one-hundred acre tract of woodland which they contracted to buy
3. The Sacred Grove on the Joseph Smith farm where the heavens were opened and modern-day revelation began
4. The Hill Cumorah (or Ramah) three miles from the Sacred Grove where the Book of Mormon plates were delivered to the young Prophet Joseph Smith by the Angel Moroni
5. The Martin Harris farm in the Town (not village) of Palmyra which was mortgaged for three thousand dollars to secure payment for the printing of the first edition of five thousand copies of the Book of Mormon
6. The old Exchange Building in which the first edition of the Book of Mormon was printed, coming from the presses March 26, 1830, eleven days before the Church organized
7. The grave of Alvin Smith in the first Palmyra Cemetery

The strip map accompanying this article shows the relative location of these various places. Those who have believed that the Sacred Grove and Hill Cumorah will be both on the Joseph Smith farm were surprised to find that they are three miles apart. The attempts also to clear up the widespread confusion regarding the village of Manchester and the Town (township) of Manchester as well as the confusion connected with the town and village of Palmyra.

Treating these interesting and important places in the order in which they are listed, the discussion begins with Palmyra. The exact date when the Smiths moved into the village is not known, but it seems to be generally accepted as having been in the year 1816. Just where this family lived in Palmyra Village likewise is not known. As they owned no property there, no deed records or other written evidence exists. As there seems to be no accepted tradition in the village as to the location, there appears to be no way to determine the facts.

When they moved from Palmyra it was to the farm they had contracted to buy, just over the line of the Town (township) of Palmyra into the Town (township) of Manchester. Although the village of Manchester is more than five miles away, there are many who believe that the Smith farm was in the village rather than in the town.[1]

[1]The word *town* in New York and some other states including New England is the legal and official word for *township*.

While Palmyra is now in Wayne County, and Manchester is in Ontario County, they were both in Ontario County when the Smiths moved to the farm. Wayne County was "erected," as history indicates, in 1823.

On the Joseph Smith farm is the Sacred Grove. That is, we call it by that name now. When the Smiths lived there and for many years afterward, it was called the "woodlot." When farmers cleared land in that area, it was the custom to leave from six to eight acres of woodland from which to supply their needs for firewood, fences, etc. On many farms the "woodlots" are still maintained.

To reach the Joseph Smith farm from Palmyra, the shortest route is from the "four corners" west to Stafford Street, three blocks, then south slightly over two miles. Signs on the street and on the barn identify the farm. A sign at the home also indicates the location of the Sacred Grove. Church members occupy the old Smith home and operate the farm.

From Hill Cumorah to the farm the route is approximately a mile north to the first street (Armington Road) running west (left), then one mile west to the first road running north (right), and one mile to the farm.

While the Smith family lived in a log house they had built on the newly acquired property, in the spring of 1820, the boy Joseph, then in his "fifteenth year," his birth having occurred in December 23, 1805, went to the woodlot on his father's farm to pray. When he came out of that grove, he knew more about the personality of God than any other person living on the earth.

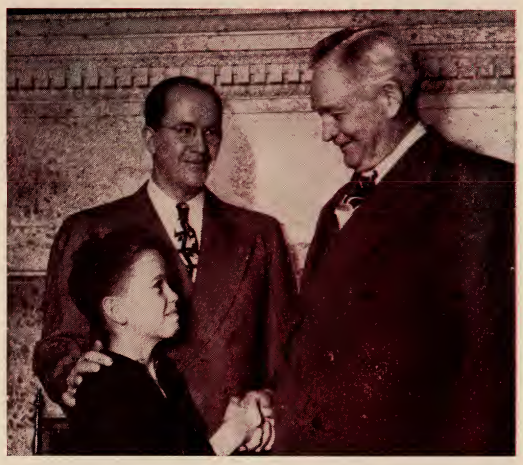
As the years passed, the woodlot, although used by several successive owners, seems to have been very well-preserved. Soon after 1865, it is reported, the owner forbade

(*Continued on page* 585)

# SCOUTING for 11-year-old boys

By Elbert R. Curtis

GENERAL SUPERINTENDENT YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION
MEMBER AT LARGE, NATIONAL COUNCIL B.S.A., VICE-CHAIRMAN REGION 12, B.S.A.



*President David O. McKay and Elder Ezra Taft Benson welcome into scouting an eleven-year-old.*

WHEN Lord Baden-Powell wanted to make sure that the many ideas he had developed for Boy Scouts would work, he took a group of twenty boys with him to Brownsea Island in the English Channel. There, in 1907, he set up the first Scout camp.

Since that original camp, scouting has been an outdoor program. The slogan "'outing' is ninety percent of scouting" has developed as a result of this ideal. The chief Scout of the world put it in another way: "Nature study will show you how full of beautiful and wonderful things God has made the world for you to enjoy," he said, just before his eighty-fourth birthday in 1941, in his last message to Scouts.

When we think about the place the outdoor program is supposed to have in the lives of our boys, and then consider what it actually is, we realize that we have a long way to go in reaching the ideal. The average Scout has less than one week in camp each year. A few units take regular afternoon and week-end trips, but they are the exception. A big part of the balance of regular scouting is limited to one hour indoors on Tuesday night.

> *"The ideals of scouting, like the principles of the gospel of Jesus Christ, are intended to make boys better companions, more useful citizens, and happier individuals."*
> —President George Albert Smith

When the First Presidency made the new eleven-year-old scouting program a daytime activity, they probably did more than anything else that has ever been done to give Latter-day Saint boys the "outing" experience of scouting. If the program is carried out as suggested by the First Presidency of the Church and developed by the scouting committee of the Y.M.M.I.A., this experience will be enjoyed not only by the new young Scouts but also by all members of the troop.

The plan is to have a troop meeting in the daytime, on a weekday afternoon or on Saturday at an hour to be determined by the bishop, M.I.A. superintendent, and scoutmaster; at an hour not conflicting with the Primary meeting hour. This will be the specified time for boys of eleven to meet. It would be ideal for this meeting to develop into a regular activity period for all members of the troop.

Because this meeting is held in the daytime, most of the year it could be held out-of-doors. Units could conduct their business and indoor activities on Tuesday night but supplement this with cooking, tracking, hiking, and the dozens of other outdoor activities during the daytime meeting.

There are several problems that have to be met to attain this ideal situation. But with a little planning on the part of bishops and ward Mutual workers, they can be solved.

The biggest problem is leadership. In some cases the scoutmaster will be in a position to take the responsibility and actually do the work of the new program. Where this is not possible, he should be given a qualified, adult assistant. This man should be trained for the job. This will be done through the cooperation of the stake M.I.A. and the local councils.

Changes always present problems. They are a challenge to leadership and the ability to adapt and organize. We are confident that our loyal stake and ward leaders, having been informed of this decision by our leaders and the advantages to be gained through it, will give their full support to the announced program of the Church, and that L.D.S. leadership in the program will continue.

(*Concluded on page 587*)

# LEHI IN THE DESERT

Part VII

IBN QUTAIBA, in a famous work on poetry, quoted a great desert poet, Abu Sakhr, as saying that nothing on earth brings verses so readily to mind as the sight of running water and wild places.[261] This applies not only to springs, of course, but to all running water. Thomas recounts how his Arabs upon reaching the Umm al-Hait hailed it with a song in praise of "the continuous and flowing rain," whose bounty filled the bed of the *wady,* "flowing along between sand and stream course. . . . "[262] Just so Lehi holds up as the most admirable of examples "this river, continually running . . . "; for to the people of the desert there is no more miraculous and lovely thing on earth than continually running water. In the most stirring episode of Saint-Exupery's *Wind, Sand, and Stars,* the Arab chiefs who view the wonders of Paris with cool indifference burst into cries of devout rapture at the sight of a torrent in the Alps.[263] When the Beni Hilal stopped at their first oasis, the beauty of it and the green vegetation reminded them again of the homeland they had left, "and they wept greatly remembering it."[264] It was because Laman and Lemuel were loud in lamenting the loss of their pleasant "land of Jerusalem . . . and their precious things" (1 Nephi 2:11) that their father was moved to address them on this occasion.

If the earliest desert poems were songs inspired by the fair sight of running water, no one today knows the *form* they took. That can only be conjectured from the earliest known form of Semitic verse. This is the *saj',* a short exhortation or injunction spoken with such solemnity and fervor as to fall into a sort of chant. Examples would be magical incantations, curses, and the formal pronouncements of teachers, priests, and judges.[265] From the earliest times the *saj'* was the form in which inspiration and revelation announced themselves."[266] Though the speaker of the *saj'* did not aim consciously at metrical form, his words were necessarily more than mere prose, and were received by their hearers as poetry. The saj' had the effect of overawing the hearer completely and was considered absolutely binding on the person to whom it was addressed,[267] its aim being to compel action.[268]

Lehi's words to his sons take just this form of short, solemn, rhythmical appeal. The fact that the speech to Laman exactly matches that to his brother shows that we have here such a formal utterance as the *saj'.* The proudest boast of the desert poet is, "I utter a verse and after it its brother," for the consummation of the poetic art was to have two verses perfectly parallel in form and content; few ever achieved this, the usual verse being followed at best by a "cousin" and not a brother.[269] Yet Lehi seems to have carried it off. Of the moral fervor and didactic intent of his recitation there can be no doubt; the fact that Nephi recounts the episode in a record in which there is, as he says, only room for great essentials, shows what a deep impression it made upon him.

In addressing his sons in what looks like a little song, Lehi is doing just what Isaiah does when he speaks to Israel in a *shirat dodi,* "a friendly chant," a popular song about a vine which, once the hearer's attention has been won, turns into a very serious moral tirade.[270] On another occasion, as we have noted, he employs the popular figure of the olive tree. The stock opening line of the old desert poems is, "O my two friends!" an introduction which, says Ibn Qutaiba, should be avoided, "since only the ancients knew how to use it properly, uniting a gentle and natural manner with the grandiose and magnificent."[271] Lehi's poem is an example of this: he addresses his two sons separately but with the vocative O! and describes the river and valley in terms of unsurpassed brevity and simplicity and in the vague and sweeping manner of the real desert poets, of whom Burton says, "there is a dreaminess of idea and a haze thrown over the object, infinitely attractive, but indescribable."[272]

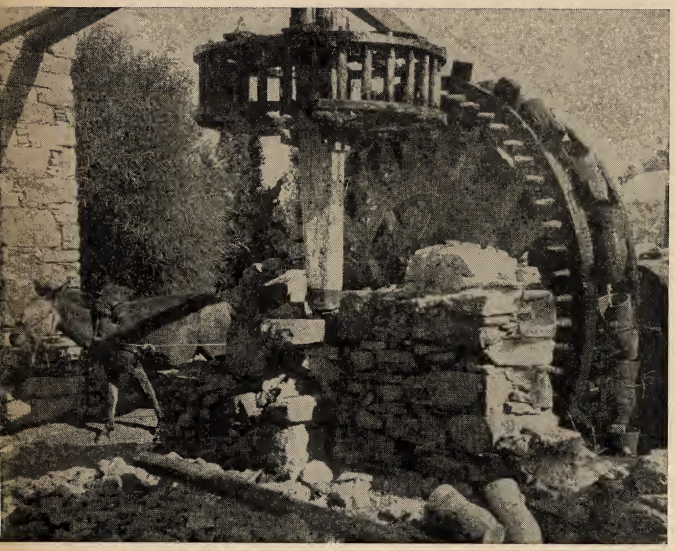
According to Richter, the best possible example of the primitive Arabic *qasid* is furnished by those old poems in which one's beloved is compared to a land "in which abundant streams flow down . . . with rushing and swirling, so that the water overflows every evening, continually."[273] Here the "continually flowing" water is compared to the person addressed, as in Lehi's "song" to Laman. The original *qasid,* the same authority avers, was built around the beseeching (*werbenden,* hence the name *qasid*) motif, not necessarily erotic in origin, as some think, but dealing with praise of virtue (*Tugendlob*) in general.[274] Ibn Qutaiba even claims that the introductory love theme was merely a device to gain the attention of male listeners and was not at all the real stuff of the poem.[275] The standard pattern is a simple one: (a) the poet's attention is arrested by some impressive natural phenomenon, usually running water; (b) this leads him to recite a few words in its praise, drawing it to the attention of a beloved companion; and (c) making it an object lesson for the latter, who is urged to be like it. Burton gives a good example: at the sight of the Wady al-Akik the nomad poet is moved to exclaim,

> O my friend, this is Akik, then stand by it.
> Endeavoring to be distracted by love, if not really a lover.

This seems to be some sort of love song, albeit a peculiar one, and some

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*In modern Palestine precious water is lifted from ancient wells by this picturesque "donkey-power pump," a strongly built wooden wheel which operates an endless chain of clay buckets.*

*—Photograph by Adelbert Bartlett*

have claimed that all the old *qasids* were simply love songs.[276] But Burton and his Arabs know the real meaning, "the esoteric meaning of this couplet." which quite escapes us:

> Man! This is a lovely portion of God's creation:
> Then stand by it, and here learn to love the perfections of thy Supreme Friend.[277]

Compare this with Lehi's appeal to Lemuel:

> O that thou mightest be like unto this valley, firm and steadfast,
> And immovable in keeping the commandments of the Lord!

Note the remarkable parallel: in each case the poet, a wanderer in the desert, is moved by the sight of a pleasant valley; he calls the attention of his beloved companion to the view, and appeals to his friend to learn a lesson from the valley and "stand by it," firm and unshakable in the love of the ways of the Lord. Let us list briefly the exacting conditions fulfilled by Nephi's account of his father's *qasids,* conditions fulfilled likewise by the earliest known desert poems.

(1) They are *Brunnen* — or *Quellenlieder,* as the Germans call them, that is, songs inspired by the sight of water gushing from a spring or running down a valley.

(2) They are addressed to one or (usually) two traveling companions.

(3) They praise the beauty and the excellence of the scene, calling it to the attention of the hearer as an object lesson.

(4 The hearer is urged to be like the thing he beholds.[278]

(5) The poems are recited extempore on the spot and with great feeling.

(6) They are very short, and one verse should be followed by its "brother," making a perfectly matched pair.[279]

Here we have beyond any doubt all the elements of a situation of which no westerner in 1830 could have had the remotest conception. Nephi has described the very situation in which the great men of the desert were once long ago wont to speak the words that made their names immortal among the nomads and scholars of a later generation. And the words they uttered were, to the best of our knowledge, of exactly the same cast and content as those spoken by Lehi, who now stands before us as something of a poet, as well as a great prophet and leader. This is a reminder that in the world in which Lehi was moving, those three offices *had* to go together.

It has often been said that there is no real poetry in the Book of Mormon—no real English poetry, that is. By the same token there is no real Danish or Russian poetry. The explanation of this grave defect is a simple one: If there were any good poetry in the book, it would give just cause for suspicion, for Burton, even while praising the matchless genius of the desert poets, is careful to point out that they are utterly "destitute of the poetic taste, *as we define it.*" (Italics author's.)[280] To Lehi's "literary" critics we need only reply that its authors were never supposed to have composed in English or Danish or Russian. The same literary critics may affirm with equal confidence that there is no good literature in Mutanabbi or the Kitab-al-Aghani, not one of whose vast store of poems has ever been done into great or even good English verse. Yet those who know these books best insist that they represent the high point not only in Arabic but in all poetry.

As if to prove that no westerner could possibly have dreamed up Nephi's account, we are challenged by the remarkable expression, "like unto this valley, firm and steadfast, and immovable. . . ." Who west of Suez would ever think of such an image? At the very least the proofreader should have caught such a howler, which should certainly have been corrected in subsequent editions; for we, of course, know

(*Continued on page* 587)

# Melchizedek Priesthood

## Melchizedek Priesthood Reports

In analyzing the Melchizedek Priesthood quarterly reports many conditions reported, obviously, are not correct.

Under the first part of Question 5, "Number Living Away From Home," many reports show "None." On the same report where none are shown away from home the second part of the question shows there have been from one to twenty-five letters written to those away from home.

In Question 8, "Number Using Tobacco or Liquor, or Both," usually a small number is reported. In the second part of the question, "Number of These Visited During the Quarter," there are shown in various reports so many visits that surely the brethren visited should feel highly honored having so much attention paid to them. In one instance the report showed only one user of tobacco and liquor in the quorum, but it also showed seventy-three visits to that one person during the quarter, or practically one visit every day. In another instance there were no users of tobacco or liquor, but thirteen visits were made.

Where there are more than one quorum of elders or seventy, the record for each individual quorum should be shown in the columns on the right half of the report, with the totals for each group entered in the total columns for the seventy and elders. Some stakes have failed to show the information for each individual quorum. Others have crowded it on one sheet. Where there are so many quorums two sheets should be used. Additional forms are mailed to each stake, where there are sufficient quorums to justify more than one sheet, and such forms are always available upon request.

On the annual confidential report many quorums failed to report correctly quorum finances. Usually this is because the amount on hand as of December 31 is not carried forward to the new report as the amount on hand January 1. The amount on hand at the end of the year must necessarily be the same as the amount on hand at the beginning of the following year.

Quorum and stake secretaries and auditors are encouraged to exercise great care in preparing these reports so the correct information may be shown.

## When Should Members Be Excused?

Reports for the quarter which ended March 31, 1950, reflect great improvement in the activities of some quorums, usually the result of sufficient presidency meetings.

Others not holding so many presidency meetings report their activities correspondingly low. However, some quorums leave this question unanswered, and in some instances show that no presidency meetings were held during the entire quarter. Leaders are usually chosen by inspiration from our Father in heaven, but after being chosen it's up to the leaders to carry on. These leaders cannot properly keep in touch with the conditions of the quorum nor plan for its improvement if regular and frequent meetings are not held. Where such conditions exist stake presidents and the stake Melchizedek Priesthood committees should give every assistance.

Some quorums show an encouraging number of welfare projects and quorum socials. Others show very few and, in many instances, report "None." These activities are most important if we are to build unity and love for one another. The quorum which fails to take advantage of this activity for building stronger brotherhood and love for its fellow men is missing an important opportunity.

Many secretaries are still using the old forms which have been obsolete since December 31, 1949. This results in delay, since it is necessary to return the old report with request for the information called for on the new form. The new record books were sent to all stakes early in January 1950, but we find in some instances they have not yet been distributed to the quorum or group secretaries, nor to the secretary of the stake Melchizedek Priesthood committee.

In some instances reports have not been submitted by quorums, so that a stake may be only partially reported. Others send their reports too late to be included in the combined report for the Church.

The stake Melchizedek Priesthood committee is responsible for the prompt submission of reports. This committee should have them audited carefully for correctness. It is also the responsibility of this committee to encourage quorum leaders and members and, where conditions exist, as shown above, quorums and secretaries will appreciate the wisdom and assistance of the stake committee.

## Quorum Activities Reflected In Quarterly Reports

There still remains a question in the minds of some secretaries as to when members should be marked present at weekly quorum or group meetings and when they should be excused because of other Church work.

Question No. 2 of the quarterly stake Melchizedek Priesthood report reads:

"Average present in person at weekly priesthood meetings"

Question No. 3 of the same report reads:

"Number engaged in other Church work during time of weekly priesthood meeting (exclusive of those living away from home)"

Usually various quorum and group meetings are held in the ward at the same time. Opening exercises are held prior to these weekly priesthood meetings under the direction of the bishop or branch president. In these exercises there are generally singing, prayer, and such announcements as the presiding authority may deem wise. This is *not* part of the priesthood meeting as referred to in question two of the quarterly report. This is merely a preliminary meeting under the direction of the bishopric or branch president and is not considered as the quorum meeting.

After separation from these opening exercises, the various quorums and groups go into their weekly priesthood or group meetings. Those attending would be considered present as indicated by question 2.

When the quorums and groups separate into their various weekly priesthood meetings there are some who have other assignments which will not permit them to attend their own quorum or group meetings For instance, bishoprics and Aaronic Priesthood class instructors would ordinarily go with the Aaronic Priesthood quorums where they are assigned and necessarily would be absent from their own weekly quorum or group meetings. Such members would then be given credit in question 3 because they are engaged in other Church work during the time of their own weekly priesthood meetings.

There may be many others who would be given credit under question 3, such as high councilmen, auxiliary, general and stake board members, who must attend other wards, and due to the distance to be traveled would not be able to attend their own weekly priesthood meetings and arrive at their appointments on time. In these cases, however, it is the responsibility of such member to arrange to be excused from his own quorum or group meeting so he may receive credit under question 3, because the secretary would not otherwise know if he were to be excused for this reason or if he were merely absent without excuse.

Please refer to Section VI-B, pages 34, 35, and 36 of the Melchizedek Priesthood *Handbook*.

# NO-LIQUOR-TOBACCO COLUMN

★

CONDUCTED BY DR. JOSEPH F. MERRILL

★

## "SALE BY THE DRINK"

We give to these lines this heading, although herein we write of some matters other than liquor merchandising.

In Utah some of us were stirred up in May by newspaper announcements of a movement designed to secure in Utah a change in the state liquor laws, legalizing the sale of liquor "by the drink," i.e. by the glass. In Utah, as in some other states, distilled liquors can legally be sold only by the state and in bottles or packages. This is called the monopoly system, the system that has existed in sixteen other states. In twenty-nine states the license system is legalized which is best described probably by calling it the saloon method, the one that prevailed all over the country before national prohibition.

After the repeal of national prohibition in 1933, the question of how to control liquor merchandising was a live one in most of the states. It was generally agreed, even among the promoters of repeal, that the old-time saloon should not be allowed to return. In Utah the governor appointed a commission to make a careful study of the question and recommend a method of control. This the commission did, with the result that Utah became one of the monopoly states.

According to the plan adopted, the state is the only legal vendor of distilled liquors. Sales are made by state-owned stores and only to patrons who possess state-granted permits to buy. Minors may not get permits. Further, the liquor purchased may not be consumed on the premises. It is furnished in packages, or containers, which must be taken off the premises before being opened.

Now, there are people who advocate amending the law to permit all retailing of liquor to be made by licensed vendors as was done in old saloon days, licenses to be granted by the city, town, or county in which the retailing is done. Four years ago these advocates proposed to effect these changes by the initiative method—putting them on the ballot in the November election—a method that is legal in Utah. But the movement failed, lacking the requisite number of signatures on the petitions to get the changes on the ballots.

According to newspaper announcements at the time of this writing (May 25), "sale-by-the-drink" petitions are circulating for signatures to put the proposition on the November ballots. But this writer believes that no well-informed, right-thinking voter, who believes that the moral welfare of human souls is more precious than gold and therefore should come before dollars, will support the movement for "sale by the drink." Why? Because this method of selling would increase per capita consumption, result in injury to morals, bring corrupt influences into local politics, corrupt public officials, create bad environments—these are some of the reasons. Space will not permit an elaboration of them here. However, we add a few statements relative to them. Twenty-nine states have had the license system during the twelve years 1937-1948, inclusive (we do not have the data for 1949), and seventeen have had the monopoly system. In each of these twelve years, the per capita consumption in the license states was greater than that in the monopoly states, the amount varying from fourteen percent to fifty-seven percent, this last figure being for 1946. These figures positively refute the claim that "sale by the drink"—the saloon method, rather than the bottle

(*Continued on page 594*)

# Think! Guard Against The Summer Letdown

THERE is some tendency to let down our work during the summer months. We are too busy; the boys are too busy; it's too hot; there are places to go. and a dozen or more additional excuses, each competing with the other to be declared the best (the weakest) of them all.

But have you ever heard the forces of evil offer excuses for not rustling day and night for new recruits, even during the summer months? Can you name the time or the circumstance when the powers of darkness slow down or take a rest?

The grim reaper of sin takes a heavy toll even when we are right up in the collar, pulling every minute. Think! What happens then when we slow down for any reason or for any length of time?

If we think long enough on this matter, we may discover that "taking it easy" in our work with Aaronic Priesthood members during the summer months could easily prove to be quite an accommodation to the forces of evil.

## The Midyear Checkup

We are halfway through 1950. How many Aaronic Priesthood members and quorums have you qualified to date?

The midyear checkup has saved many quorums and many boys from disappointment later on.





# Appreciation Expressed to Workers in the L.D.S. Girls Program

You have labored faithfully and efficiently during the four and one-half years—January 1, 1946 to July 1, 1950—that the Latter-day Saint girls program has been under the direction of the Presiding Bishopric. Innumerable new records have been established, both individual and group, as a direct result of your untiring efforts to look after our young women.

Over ten thousand more Latter-day Saint girls attend sacrament meeting every week now than when the program first began. Who can begin to estimate what this means now and in the years to come? You played a vital part in this wonderful accomplishment.

Upwards of six thousand more L.D.S. girls attend Sunday School every Sunday morning, and nearly eight thousand more girls attend M.I.A. every week as the program is turned over to the Y.W.M.I.A. as compared with the records for January 1946.

Thousands of L.D.S. girls are now on the tithing records of the Church who had given little heed to this divine law before the program was begun. Girls now look upon tithing as a law to all members of the Church and not primarily for fathers and mothers.

Our girls have been brought into the Church welfare program in a real way; they have been given equal opportunity with the Aaronic Priesthood members to speak in Church meetings; they have had their attention directed more forcefully to chastity, courtship, temple marriage, the Word of Wisdom, and many other virtues which form the basis for a useful happy life as a Latter-day Saint.

Many other accomplishments could be enumerated. The unnumbered personal chats between the adviser and the girl, for instance; closer contact between mother and daughter in many cases, brought about through the personal visits of the "big-sister" adviser; fathers and mothers brought into Church activity as well as the daughters; the list grows as one thinks of all that has been done to help our girls.

It is realized that the L.D.S. girls organization has not been responsible for all the good that has been accomplished, but let no one overlook the good they have done, either. It has been our aim to get our young women into the several organizations and activities of the Church where such organizations and activities could demonstrate their power for good. We feel that, in this, there has been real progress, and that together with all the agencies and teachings of the Church, we have brought blessings to our L.D.S. girls.

Now that our official associations in the L.D.S. girls program are ended, we want you one and all to know how much we appreciate the full measure of your loyalty and devotion to every requirement made of you. We consider it one of our rarest privileges to have been associated with you in this work. The effectiveness of your labors can never be measured in time—both time and all eternity will be required to determine the far-reaching effects of your humble efforts to do good.

We pray for each of you that your life may be rich and beautiful in the harvest you shall gather to yourself from the seed you have so faithfully sown in the fertile, gentle hearts of the girls who have been under your care.

It is our cherished hope that priesthood leaders in stakes and wards, and particularly our bishops and their counselors, together with all who have assisted in this work in the past will give wholehearted support to the Y.W.M.I.A. organizations as they take over the responsibilities of this great program.



*South Los Angeles (California) Stake boasts three L.D.S. girls who have had a one hundred percent attendance record at sacrament meeting, Sunday School, and Y.W.M.I.A. during the four years January 1, 1946 to January 1, 1950.*

*Harold F. Whittier of the stake presidency extends congratulations to Ann Robinson, Nan Stokes, Nan Robinson, while Ruth Ryan, chairman of the stake committee, looks on approvingly.*

*We cannot now shake hands with these successful young women, but we do extend our congratulations on their outstanding records.*

# Bishopric's Page

*Prepared by Lee A. Palmer*

## DEACONS QUORUM AND ADVISER SET CHALLENGING RECORDS

HERE is a record which, if duplicated by every Aaronic Priesthood quorum and adviser in the Church—well, who would want to hazard even a guess as to what could be accomplished?

During the first three months of 1950, this quorum had an average attendance of better than ninety-five percent at priesthood meeting, better than ninety percent at Sunday School and Y.M.M.I.A., and sixty-five percent at sacrament meeting.

But the record we really want our workers to observe has been established by the quorum adviser, Harry M. DeRyke.

Activities outside of quorum meeting, and for all quorum members, included—two wrestling matches; one social topped with pie and ice cream; one social ending with a doughnut-eating contest; one home dinner for earning the quorum award—all in three months.



*OGDEN TWELFTH WARD DEACONS AND ADVISER, MT. OGDEN (UTAH) STAKE*

At the beginning of the year, Quorum Adviser DeRyke visited each boy in his home and presented him with a cake with the boy's name on it. When a member of the quorum is advanced in the priesthood, the boy receives another cake with the inscription: "Nice goin', pal, keep up the good work." (It should be explained that Brother DeRyke is a baker by trade.)

When a young man is about ready to become a deacon, Brother DeRyke visits the boy in his home, talks with him about his coming responsibilities in the priesthood and invites both the father and the mother to be present when their son is ordained.

We review his accomplishments since the first of the year in reviving inactive members: one member inactive for eighteen months now active and advanced; one member inactive one year and another inactive for eight months, now active.

This is not simple publicity—this is setting before all our Aaronic Priesthood advisers another example of what can be done when leaders lead.

*WORK AMONG ADULT MEMBERS OF AARONIC PRIESTHOOD IN LETHBRIDGE (CANADA) STAKE IS PROSPERING*



*Calgary First and Second Wards, Lethbridge Stake, recently entertained adult members of the Aaronic Priesthood and their wives in a lovely social evening. Stake and ward leaders are included in the photograph.*

*Stake President Octave Ursenbach has already interviewed several of these brethren looking to their ordination to the Melchizedek Priesthood.*

*Here is more evidence that "it can be done."*



*SOUTHGATE WARD, SOUTH SALT LAKE STAKE finished 1949 with ten girls maintaining a perfect record of attendance at meetings. Left to right: Margaret Klemm, Barbara Christiansen, LaDene Nash, Elva Nillson, Rilla Nillson, Carol Nash, Marcene Carter, Darlene Bailey, Wilma Flanders, Beth Klemm.*

*WELLS (UTAH) STAKE QUALIFIES THIRTY-ONE FOR MEMBERSHIP IN PERFECT ATTENDANCE GROUP*

*L.D.S. girls in the Wells Stake led the Aaronic Priesthood members twenty-three to eight (in the photo) in the number of one hundred percent attendance seals affixed to individual certificates of award earned during 1949. However, the Aaronic Priesthood members nosed the girls out of first place for total awards earned by breaking the tape with 140 awards for boys compared with 132 awards for girls for the year.*

*LAKE VIEW (UTAH) STAKE PRESENTS TWENTY-FOUR GIRLS WITH PERFECT ATTENDANCE RECORDS*

*One hundred and fifty-two individual certificates of award were earned by the L.D.S. girls in the Lake View Stake during 1949. Twenty-four girls (in the photo) had a perfect attendance record at sacrament meeting, Sunday School, and Y.W.M.I.A. from one to three years. One hundred and thirty-nine individual awards for Aaronic Priesthood members, added to the number for girls, gave the youth of Lake View Stake 291 awards for the year.*





# TODAY'S Family

Burl Shepherd
EDITOR

## Be a "New-Fashioned" Cook

THE popularity-poll among foods usually finds vegetables low on the list. And there's a reason. As customarily prepared in the American kitchen, vegetables lose from fifty to ninety percent of their food value and flavor in the interval between taking them from the garden or grocery and getting them to the table. The basic rules which should boost their popularity with the family and provide better health are given below. We don't always stop to think about it, but the cumulative loss of vitamins and minerals day after day by improper cooking is an important factor in numerous ills and diseases.

### Tips for the Cook

1. Make it a rule never to peel vegetables unless their skins are tough and bitter, or too uneven to be cleaned thoroughly.

2. Don't be a vegetable soaker. Wash vegetables quickly, cook them quickly, and serve them immediately. Long boiling in a water bath is another form of soaking that is highly destructive of vitamins and minerals. Also, most of the aromatic oils and sugars which give vegetables flavor are lost through soaking and long cooking.

3. Do not use soda in cooking—even the smallest amount will destroy vitamin C.

4. Since dicing, shredding, and chopping shorten the cooking time, these procedures are permissible if the vegetable is immediately cooked—either the waterless way or in a very little water.

5. In any method of vegetable cookery, the pot-liquor left after cooking is valuable food and ought never, never, never to be poured down the sink.

6. Use green vegetables fresh—the fresher the better to avoid vitamin losses. Keep an eye open for wild greens known to be good eating—dandelion, lambsquarters,



*Kitchen in a Colonial house after a painting by Pierce of Bettmann Archives.*

and others. Remember, the greener the leaf, pod, or stem, the richer in iron, copper, and vitamin A. Serve green foods daily!

### Cooking Methods

1. Perhaps the best method of cooking vegetables is the "waterless" method, which calls for heavy cooking pans with tightly-fitted lids. Since vegetables contain from 70 to 90 percent water, they may be cooked by this method without adding any water at all, although a tablespoon or two may be added at first to drive out oxygen more quickly. Success of this method depends on keeping the heat low enough, after the first few minutes, so that no steam escapes. Usually a simmer burner is hot enough and so saves fuel.

2. In lightweight pans not designed for waterless cooking, start the vegetables cooking in briskly boiling water—*just enough to prevent sticking to the pan.* With greens, use only the water that clings to the leaves. Keep the pan covered, and cook in as short a time as possible.

3. Vegetables may also be simmered in milk, and they will have a milder, sweeter flavor than those cooked in water. The milk itself will be delicious as a drink or when made into a sauce or soup. The milk should be pre-heated before adding the vegetable but should not boil. Try it with shredded cabbage and, if desired, thicken slightly with a flour and fat mixture.

4. Baking is far superior to boiling in vegetable cookery, although much vitamin C may be lost due to slow initial heating, long cooking, and exposure to oxygen. If vegetables are peeled, losses are increased. However, losses can be minimized by coating the vegetables with oil and baking in preheated oven.

5. Panning is a quick and practical top-of-the-stove method of cooking vegetables in their own juices. No more than 2 tablespoons of fat need be used, and the vegetable should be thoroughly stirred into it to seal all surfaces. If the cooking time is 5 minutes or less, 2 tablespoons of water may be added to produce steam. Cover with a tight-fitting lid and reduce the heat as soon as the vegetable is heated through. This is a variation of the waterless method. Vegetables may be sliced or shredded.

6. The new-type pressure cooker




## FACE VALUE

When we think of the beauty of face and figure, one of our first considerations is the skin and complexion. Time, weather, and worry effect undesirable changes in all of us, and so do poor diet, lack of exercise, and improper rest. Few women can boast

may be an aid to good cooking, provided the cooking time is checked with precision. Only a few tablespoons of water need be used, and the water should be brought to a boil before the food is put into the utensil. As soon as the cooking time is reached, the vessel should be cooled immediately. The disadvantage of this method is that vegetables quickly overcook due to the high temperature of the cooker, destroying large amounts of vitamins C, $B_1$, $B_2$, and niacin. Also, aromatic oils are driven off quickly, and flavor is lost.

### Storage Principles

1. Leftovers are best covered and stored in the refrigerator and used the following day. Reheating should be avoided whenever possible. Served with crisp foods, leftovers make a good luncheon salad.

2. If it is necessary to hold them for a day or so, keep green vegetables cool, damp, and lightly covered.

3. The tops of carrots, beets, and other root vegetables should be cut off before putting them in the vegetable bin, since the leaves draw moisture and food from the roots after they are pulled.

4. Wash all vegetables before storing, to prevent wilt and contamination.

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a normal skin after the age of twenty-five, most believing that they have a dry skin, and others complaining of oiliness. It is at about that age, too, that they begin to peer in the mirror in search of crow's-feet and other signs of premature aging; and from then on they are good prospects for cosmetic salesmen with their beauty restoratives.

Cosmetics will cleanse, soften, and freshen the skin, and we enjoy using them, but they cannot improve the quality of the bloodstream which feeds the skin cells. The skin starves and loses its tone, color, and fine texture when a woman habitually (1) overeats, (2) undereats, (3) has a diet low in

(*Continued on following page*)




**You'll never forget the day you try**

# IMPROVED FELS-NAPTHA!

You'll say it's a 'WHITE' LETTER Day in your life . . . the first day you wash one of hubby's shirts with Improved Fels-Naptha Soap! That shirt will be cleaned as only good soap can clean it. And you'll both agree you've never seen a WHITER shirt!

Make every washday a 'WHITE' LETTER Day. Always use Improved Fels-Naptha—the only laundry product that gives you *three washday advantages*—

1. Mild, golden soap.
2. Gentle, active naptha.
3. Finer 'Sunshine' Ingredients for extra, brilliant whiteness and clearer, brighter colors.




IMPROVED

**Fels-Naptha Soap**

BANISHES "TATTLE-TALE GRAY"

5/3




*"Aha! So that's her salad secret! She's reaching for it now—Star-Kist Tuna!"*

*Discovered*—a remarkable difference in tuna! Increasing numbers of housewives are discovering that Star-Kist Tuna is better 3 ways when compared to other brands. The secret is the *smaller* tuna. These *smaller* tuna are (1) lighter in appearance; (2) finer in texture; (3) milder in flavor. Only these smaller tuna are packed under the Star-Kist Tuna label! Why not make this discovery yourself?






Enjoy food that's fit for a King in the **Hotel Utah**

Starlite Gardens
Coffee Shop
MAX CARPENTER, Manager



## Face Value

(*Continued from preceding page*)

minerals and vitamins, (4) does not drink enough water, (5) neglects exercise and proper breathing, (6) is plagued by worry, fear, and other negative emotions, (7) is continually overtired or suffers from prolonged tension.

*Why wrinkles?* The network of blood vessels which feed the skin and give it tone and color rests on a pad of fat. Over the years the fat layer is gradually absorbed, and as the skin fails to contract at the same rate as the fatty tissue, wrinkles develop. Daily massage, either with soap and water and a complexion brush or with cream may help, as it stimulates circulation, but prevention by wise living habits is much more promising than attempted cure. Rapid loss of weight will also produce wrinkles.

*What about dry skin?* Basically, this condition results from insufficiency of oils secreted by the glands of the skin. Those so afflicted will be helped by using soap and soft water rather than hard water for washing the face and by using a protective cream. Although most people prefer a soap and water cleansing, the skin can be adequately cleansed with cleansing cream if soap is irritating. Sufferers of dry skin will do well to avoid glycerin, coconut oil soaps, undue exposure to sun and wind, and lengthy periods under hair dryers. Massage is helpful as it stimulates circulation and helps to lubricate the skin. A diet high in fresh fruit and green vegetables will help also. Very few women have abnormally dry skin as evidenced by continuous dryness and scaliness; such a condition results from underactivity of the pituitary gland.

*Why oily skin?* Excessive oiliness is usually an indication of a more profound disturbance of the system, stemming from wrong diet, poor elimination, physical inactivity, nervousness, and tension. Correction, therefore, calls for a health-building program of diet, exercise, deep breathing, plenty of rest and relaxation. This will help to nor-

(*Continued on page 576*)

# It's Super



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There'll be a smile in every mile . . . when you OIL-PLATE the engine of your new car with new Conoco Super Motor Oil!

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# FACE VALUE

(*Continued from page 574*)

malize the chemical processes of the body. External treatment includes soap and water cleansing, massage, and use of an astringent lotion. A non-oily foundation lotion is better than a cream or pancake foundation. The diet should be low in carbohydrates and fatty foods; high in fresh fruits, vegetables, and drinking water.

*What about acne?* When June Haver, popular movie star, was a young girl, she worried about pimples and blemishes as many young folk do now. The advice given her by her gym teacher has been

## *Saying* "I'M SORRY"

BY RICHARD L. EVANS

We sometimes assume that we have fully repented and made amends when we have said we are sorry. But there is a side to being sorry that is more serious than mere polite apology. And there are circumstances in which much more than casual regret is called for. Saying we're sorry doesn't undo physical damage. Saying we're sorry doesn't restore things that are lost. Saying we're sorry doesn't always heal a broken heart. It may help. Certainly saying we're sorry is a gesture in the right direction. But it isn't necessarily real repentance. Real repentance is something beyond the repetition of a ready-made phrase. Sometimes people are repentant only to the point of being concerned about consequences. And sometimes a supposed repentance is prompted principally by fear, and passes as soon as the fear passes. People often know full well the probable penalties of some of the things they do. But they sometimes decide to take a chance and hope the gamble will go in their favor. And if it doesn't they say they're sorry. Of course a person is sorry when he is faced with unpleasant facts and possible penalties! And for the moment, at least, he may seem to be really "repentant." But real repentance is more than being embarrassed, and it is more than the fear of consequences. Real repentance must include a man's admission to himself that he knows he has done what he shouldn't have done. that he is earnestly and inwardly sorry, and will make an honest effort to make amends. And if he is wise, he will have learned his lesson. If he isn't, he may be sorry again and again—and go on singing the same sorrowful song. In short, when someone says he is sorry, the crux of the question is: Is he sincerely sorry, or is he merely professing repentance? To be convincing, there are many things a man must do besides saying he's sorry. He can't perhaps always undo the damage, but to be convincing he must say he is sorry with a changed course of conduct.

*"The Spoken Word"* FROM TEMPLE SQUARE
*PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, MAY 7, 1950*

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her guide in complexion care and personality development ever since. Evaluating diet, hair brushing, and other beauty care, this wise teacher said, "All the natural things you do will make you much more beautiful than the unnatural things you do."[1]

What can be done about acne? The same things that can be done for other skin problems and for health generally. Dermatologists who treat acne patients today stress diet in controlling the condition. Says the author of *Skin, Beauty and Health*: "There is hardly a patient with acne who will not admit, on careful questioning, that crops of new pimples appear after eating some forbidden delicacy . . . he or she will frequently say that they had a chocolate ice cream soda just before coming to the doctor, because they were sure they would be told not to have any more!"[2] Bacteria love sugar, and they have a multiplying good time when the acne sufferer imbibes in sugar-rich foods. Poor elimination habits, lack of sleep, nervousness, and tenseness are also aggravating to the condition and should be corrected as far as possible. Cleanliness is also important.

In terms of "what-not-to-eat," the following foods should be avoided by one who seeks relief from annoying complexion troubles:

1. Candy, especially chocolates, ice cream, and soft drinks

2. Pastry, including pie, cake, cookies, eclairs

3. Foods cooked with sugar (puddings, jams, jellies, and other sugar desserts). Some puddings and fruit can be prepared without sugar and a small amount added at the table. Uncooked sugar is not so quickly absorbed into the blood as cooked sugar and therefore is not so harmful.

4. Fried foods (from fried eggs to doughnuts)

5. Stimulants (tea, coffee, cola drinks, alcohol)—Postum is permissible as a beverage.

6. Spices and highly seasoned foods —pepper, relishes, catsup, hot sauces

[1]*Filmland Magazine*, November 1949 p. 19

[2]Bernard Appel, M. D., *Skin Beauty and Health*, White's Book Co., Westfield, Mass. 1946. p. 191













**Late Evening Supper Idea!**

Serve cold cooked meats, a variety of cheese, olives, pickles, white and rye bread, sliced tomatoes and those wonderful, wonderful Clover Club Potato Chips. How your guests will love them and *you!*

**Clam and Cheese Dip**




Mix two 3-oz. packages cream cheese, one 7-oz. can minced clams, well drained, 1 tsp. Worcestershire sauce, 2 drops tobasco, one-eighth tsp. salt. Then dip in those big, flavorful Clover Club Potato Chips. A perfect appetizer for warm summer afternoons and evenings.

**How to Keep Cool—**

Doctors say your body needs extra salt during hot weather. The pure table salt on each delicious Clover Club Potato Chip therefore helps you keep cool. And remember — these are the chips that are as digestible as baked potatoes — so eat all you want. They're now double wax-wrapped to preserve freshness longer. And now try Clover Club's brand new Cheese Potato Chips! They're grand, too!

**Clover Club**
**POTATO CHIPS**


# BROADENING HORIZONS FOR YOUR CHILD

*By Helen Gregg Green*



"CHILDREN seem truly to be in the image that their parents make them."

Dr. Henry Link believes the most important problem confronting our educational system is a growing intellect and a stationary or shrinking personality. Upon its solution, he declares, depends our individual happiness.

The Yankee definition of personality is: "When I met him, I was looking down; and when I left him, I was looking up."

As a young schoolteacher I found it interesting that the child with a warm, affectionate nature grew into an adult of the same type. What a joy to meet one of these young men or women in later years—their faces almost "electrified." One immediately had a "looking-up" feeling, remembering teaching years with a surge of happiness.

The cold, impersonal youngster grew into the boy or girl with an I-vaguely-remember-you manner.

Which personality do you wish for *your* pigtailed Susan or button-nosed Bill? To a great extent, it is up to the parents! It isn't a simple matter, training a child to become a gracious, sunny personality if everything of an opposite nature is indicated. But in many instances it can be done.

My neighbor insists that her three sons contribute their share in keeping the garden, basement, attic, and house neat, clean, and attractive. They help with the dishes and do many household tasks.

"Although we give Bob, Bill, and Bernard a small allowance, they are never paid for what they do toward keeping the house and garden charming and livable. Their father and I want them to feel they 'belong' here as much as we, that the house and garden are as much theirs as ours." Her eyes danced with pride as she spoke.

Any discipline that leads to a substantial set of habits is worth while, since habits *are* the child! Training that automatically causes the right response solves many future problems.

"We stress gracious home manners," another mother relates. "I believe manners are next to good morals in maintaining a happy household."

Since small children have an utter lack of mature judgment, it is feasible to guide them by the parents' wisdom and understanding in any constructive way that accomplishes the best and most lasting results. There are many ways of broadening your young one's horizons:

Help him acquire a love for reading while young. Some of his most charming companions through life will be those he meets in books. "The child who reads is the child who leads."

Instil in him an interest in others, teaching him to have the same manners for every human being.

Send him on the path of becoming a world citizen. At an early age interest him in world affairs, encouraging the courses in current events in school. Discuss affairs of the day at mealtime and family gatherings. Encourage the forming of opinions on important subjects. Teach him to understand and assist minority races to feel pride in themselves.

Help him lead a *balanced* life which includes work, play, and religion. Influence him in having a deep and abiding faith in the Father of us all. Instil the common decencies of life, weeding out selfishness and self-centeredness.

Remember the value of hobbies and skills in games. Help your young modern to become outstanding in at least one thing, so he can, on occasion, sparkle and excel. This

(*Continued on page 580*)

SAFEWAY answers the question:

# How much of the Food Dollar goes for SELLING?



***When discussing the costs of food distribution, people sometimes assume that the whole of such costs, or a major part of them, are run up by retailing.***

***Charts which show the farmer's share of the food dollar spent by customers as 50¢—and label the other 50¢ as "distribution"—do not make it plain that retailing is just one of many costs paid out of the food dollar.***

***This 50¢ total cost called distribution also includes charges for storage and freight, for grading, cleaning, processing, packing and wholesaling.***

***Further, this 50¢ is an average for all farm crops. Actually the farmer's share varies widely between different crops, depending on the amount of processing and other services required. But on the basis of this "average" food dollar, let's look at Safeway costs . . .***

**Q What part of the food dollar is spent by Safeway to do the retailer job?**

**A** Less than 14¢. Yes, to cover all our costs from the time we put farmers' products in our stores until we sell them to customers, it takes less than 14¢ out of every dollar spent in our stores. This 14¢ pays our day-to-day retail costs—such costs as wages, rents, taxes, displaying food attractively, and inviting the public with advertising to come and buy. This 14¢ also includes a profit for Safeway.

**Q How much profit does Safeway earn?**

**A** Safeway's profit in 1949 was 1⅓¢ per dollar of food sales at our stores. All our costs of doing a retail business, plus a profit, total less than 14¢.

**Q Is this 14¢ out of each dollar of Safeway sales smaller than the average costs for these same functions?**

**A** Yes, 14¢ is a considerably smaller than average retailing cost, because Safeway handles and sells more food per store and per employee. Safeway's system is one of low cost distribution of food. The efficiency of this system allows Safeway to return to farmers both *more total dollars and a larger share of each food dollar.*



**Q Is this 14¢ per dollar of sales more—or less—than Safeway has operated for in the past?**

**A** *Less.* The part of the food dollar for which Safeway performs its services is lower now than it was 10 years ago. Of course, the dollar volume of our sales is larger now, due in part to increased food prices. But our labor and other costs have climbed even more sharply, requiring us to seek constantly new ways to operate more efficiently. With total population and per capita food consumption both larger than in 1940 . . . we can do our job today for *a smaller share of more dollars from more customers.*

• • •

**The Safeway idea** of selling more food per store and per employee isn't ours alone. We are in free competition with many stores working toward the same end.

It seems to us that is good for everybody—for farmer, customer and store man alike. We invite you to test our ideas of how a store should be run by doing your food shopping at Safeway, where almost one-fifth of all customers are farm families.

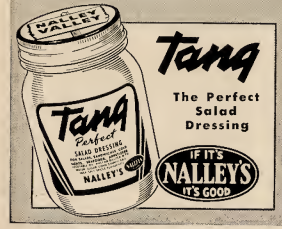



**SAFEWAY STORES**




Tang IS TASTIER! . . .
Tang IS "TOPS"! . . .
Tang IS THRIFTY, TOO!

Try . . . compare . . . see how Tang's magic "flavor factor" brings out all the goodness; adds new zest and sparkle to all your dishes!







Maybe it's been years since you tasted evaporated milk. But since then a remarkable change has taken place — for today's Morning Milk has a flavor you associate with rich country cream.

This means you can enjoy the convenience and economy of Morning Milk in all recipes calling for ordinary milk or cream. And Morning Milk's smooth texture and rich flavor actually improve your recipes!

It's the delicious *flavor* that makes the difference!

MORNING MILK





## BROADENING HORIZONS FOR YOUR CHILD

(*Continued from page 578*)

is a good morale and ego-builder, developing confidence and self-esteem.

Speak often of the value of friendship, of money honestly earned, of nature and beauty of all kinds.

Tell your Jack and Jill, "Aim high!" Help them to learn emotional maturity and self-control. *Shorten* rather than prolong their childhood.

Compliment every step in the right direction. Overlook many faults! Let them know, however, love and respect must be *earned*.

Help build the habit of work and doing things for others.

Encourage courtesy and gracious, kindly manners; help develop a sense of humor and appreciation of the *other* person's viewpoint.

And last but not least, teach him to stand on his own feet and *to think for himself*.

## ON THE BOOKRACK

(*Concluded from page 538*)

HOW TO WRITE FOR HOMEMAKERS

(Lou Richardson and Genevieve Callahan. The Iowa State College Press, Ames, Iowa. 1949. 206 pages. $3.00.)

IF "your mind is full of good ideas that keep nagging at you to be written—and *good* ideas that you would sincerely like to pass along to others," you have the first qualification of a successful writer for homemakers, say the authors of this excellent book. The book typifies exceptionally well the clear and friendly style which appeals to homemakers. "Write to persons rather than about things," the authors also state. Dealing with every phase of homemaking journalism from newspaper and magazine articles to speeches, programs, and radio work, the text is never dull or tiring.

The authors suggest that you *visualize* your audience, *analyze* your problem, *organize* your thinking to present a logical solution to it, and then *dramatize* or give that solution an unusual twist that will make people remember it. This is the basic formula for success in writing which is carried through each chapter of this valuable handbook for would-be homemaker journalists.—*B. S.*

## SEARCH DILIGENTLY

(*Concluded from page 556*)

Horne, both being of the parish of Woolhampton. Farther back in the registers was identified the family of nine children of Peter and Ann Appleby, one of whom was *John*, christened 16 March 1678/9—none other than the father of Mary Appleby.

Martha Horne, his wife, was christened 28 January 1667/8 at Woolhampton. one of the six children to *Richard Horne*, the "parish clerke," and his wife Joan.

To review the success attained, it is interesting to note that in the probate courts, twenty-six wills and administrations had been extracted and many more read. Census records of twenty-seven villages had been carefully searched; eight country parishes and one town parish had been visited and records searched; and the principal archive of the diocese had been visited at Salisbury where dusty and dry parchments had been scrutinized. These searches effected the identification of over two hundred direct blood relatives of the late Melvin J. Ballard, consisting of the discovery of:

Six 5th great-grandparents
Six 4th great-grandparents
Four 3rd great-grandparents
Two 2nd great-grandparents
Two of the great-grandparents,

and the finding of five new surnames of wives of the ancestors.

Encouraged by the opening of these new avenues of inquiry, and by the widening scope of the analysis, the family is now proceeding with confidence into further research, and this Ballard investigation is only at its beginning. There are numerous records yet to be searched in attempts to trace the ancestry back to still more ancient times.



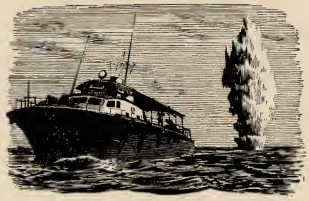
How jobs were created



How hundreds of businesses were helped



How a new source of oil was tapped



# The story behind deepwater oil

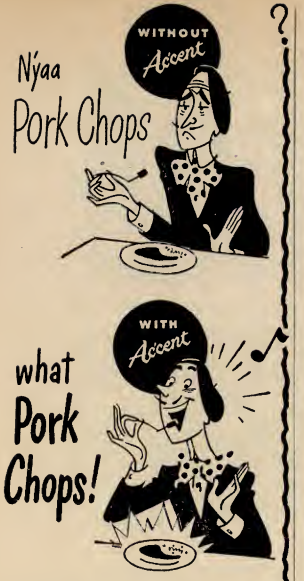
A few years ago, a test well proved there is oil under the great Continental Shelf that extends out into the Gulf of Mexico, and although the well did not produce much, it started one of the most unusual—and expensive—drilling programs in history.

So far, in the search for underwater oil, seven drilling platforms have been built, similar to the one above, as far as 10 miles offshore and in water as much as 65 feet deep. They are set on tubular steel pilings driven 250 feet through the ocean's bottom, for they must be strong enough to withstand Gulf hurricanes.

The story behind this operation is the story of risk... and of determination to do everything possible to find oil for the growing needs of motorists, farms and industries. Each underwater field costs millions of dollars more than any of equal size drilled on land, and although oil has been found, not enough has been produced yet to repay more than a small fraction of the costs.

Meanwhile, the money being risked is creating many jobs, spreading to hundreds of large and small businesses . . . and helping to keep our economy free, competitive and strong.

STANDARD OIL COMPANY
OF CALIFORNIA
plans ahead to serve you better




SURPRISING THINGS ARE HAPPENING TO OLD FAMILIAR FOODS!

Next time you invite to dinner that friend who pushes his food around—*surprise the life out of him!* Fix chops with Ac'cent!

Ac'cent is like nothing you've ever known. Not a flavoring (it adds no flavor of its own), Ac'cent intensifies the good *natural* flavors already *in* foods—in meats, poultry, gravies, soups, vegetables.

In working this wonder, some scientists say, Ac'cent also urges the *taste buds* to a keener *appreciation* of food flavors.

You can buy Ac'cent (a 99+% pure monosodium glutamate in crystal form) in many grocery stores. If you can't find it in your vicinity, drop us a card. Amino Products Division, Dept. I-7, International Minerals & Chemical Corporation, 20 N. Wacker Drive, Chicago 6, Ill.

*In handy shakers*




Trade Mark "Ac'cent" Reg. U.S. Pat. Off.

# SEEK FIRST THE KINGDOM OF GOD

(*Continued from page* 549)

with concentration six days a week and rest on the seventh. With Harvey Fletcher this has become a tried and established principle.

The Sunday following graduation was fast day. George Albert Smith, then a member of the Council of the Twelve, was in Chicago with President Joseph F. Smith. Of the meeting they attended that day President George Albert Smith had this to say to students of Brigham Young University some years ago:

More than a dozen Latter-day Saint students from this part of the world had graduated from their colleges and were present in the meeting. . . . Testimonies were borne, but I was disappointed that not one of them bore a testimony that he knew that the gospel was the power of God unto salvation. . . . Near the close of the meeting a young boy stood up and said:

"I was reared in a Latter-day Saint home. I was taught to pray at my mother's knee. We always had a blessing on the food and family prayers daily. After finishing high school, my parents made the sacrifice of sending me to the Brigham Young University. . . . When I graduated from the B. Y., my parents informed me that they intended to send me east to finish my education, and I was overjoyed to know that I would have that privilege." [Actually, as has been indicated, he was able to make his own way financially.]

"Some of my friends who were professors said to me, 'When you go east to school you are going to have disappointments. You will be under the supervision of educated men who do not believe what you believe, and they will probably upset some of your ideas, so don't be too ready to bear your testimony.'

"That was more than three years ago. When I first came, I was a little nervous because I felt I would be embarrassed if I had to surrender any of the teachings of my parents to those who might be better educated. I remember that my parents told me when I left home that if I would observe the Word of Wisdom and keep the commandments of the Lord, I would succeed in school and retain my faith.

"I have now finished my course and received my diploma. During these years I have been trained under scholarly men, but during the entire time I have heard nothing that conflicted with the teachings of my childhood. I stand here today to say that I know better than I have ever known before that the Church of Jesus Christ of Latter-day Saints is the true church and is the power of God unto salvation. I thank my Heavenly Father for the influence of real Latter-day Saint parents and the blessing of a real Latter-day Saint home, and I thank my Heavenly Father for the privilege of being here today that I may bear my testimony that God lives, that Jesus is the Christ, and that Joseph Smith was a prophet of the Living God."

As he sat down I looked over the audience, and it seemed to me that there was not a dry eye in the house. . . . I turned to the man next to me and asked, "Who is that boy?" He answered, "That is Harvey Fletcher, who has just received for the course he has taken the highest honor that has ever been given by his university."*

In spite of tempting offers to work in the east, the young Ph.D. returned to Brigham Young University because he felt a moral obligation to do so. At the time he was the only member of the faculty with a doctor's degree. He reorganized the department of physics, and some indication of his ability as a teacher comes from the fact that from his classes came such scholars as Verne Knudsen, now dean of the graduate school at U.C.L.A.; and Carl F. Eyring, Wayne B. Hales, Milton Marshall, and Joseph Nichols of the B.Y.U. faculty.

Each year at the close of the spring quarter he received a renewal of an offer to work for the Western Electric Laboratories. But each time for five years he turned it down. Then he approached President Joseph F. Smith with the problem. President Smith advised, "Go, and accept it as an opportunity. If you live your religion, you can do more for the Church out there than you can here."

That settled the matter. For the next thirty-three years, until compulsory retirement at the age of sixty-five, he did research for the Western Electric Laboratories, which later became the Bell Telephone Laboratories.

At first he was put in charge of transmission engineering. But officials of the company, realizing that some of the major problems of communication lay in the fields of speech and hearing, set him to work in these fields. He soon came to be regarded as a world authority on these matters. Out of his basic research came the principles on which modern voice communication is based.

In 1933, with the death of H. D. Arnold, director of research, Dr. Fletcher was put in charge of research in the field of physics as

*The Deseret News, Dec. 21, 1946

(*Continued on page* 584)



SPADEA

# Mid-week

STYLE CHIPS

NUTRITION

YOUR BABY

ONE JUMP AHEAD

PTA

Appealing to women, with a side trip "for men only," the Deseret News' Mid-Week Edition is another *first*—an exclusive with the Mountain West's first family newspaper. (Other metropolitan dailies have since adopted the idea, with credits to the Deseret News.)

This "second Sunday edition" of your Deseret News has not increased the cost of the paper to you. Mail or carrier delivered, still at the same low $1.30 per month.

*(Special paid-in-advance rate of $4.50 for 6 months in mail-delivery areas)*

DESERET NEWS

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8 South Main, Salt Lake City, Utah

(*Continued from page* 582)

well as acoustics. This led to his appointment as director of research for the Bell Laboratories, the position he held at the time of his retirement in 1949. In this position he was in charge of what is generally regarded as the outstanding laboratory of its kind in the world.

He smilingly speaks of his record of professional experience as his "Glamor Sheet." It is a star-studded list of appointments and honors. He helped found the Acoustical Society of America and was its first president. On the twentieth anniversary of its organization he was made an honorary member. The only other man who has been so recognized is Thomas A. Edison.

He has received honorary doctor's degrees from Columbia University, Kenyon College, Stevens Institute, Case Institute of Technology, and the University of Utah.

He served as president of the American Physical Society in 1945; as vice-president of the American Academy for the Advancement of Science in 1937-38; as president of the American Society for the Hard of Hearing in 1929-30; and as president of the Acoustical Society of America in 1929-30. In addition to membership in these organizations of distinguished scientists, he is a member of the American Institute of Electrical Engineers, the National Academy of Sciences, Phi Beta Kappa, Sigma Xi, and the American Otological Society. He is a member of the Committee on Hearing, Division of Medical Sciences, of the National Research Council. During World War II he was chief of the section on acoustics of the national defense research committee. He is the holder of almost a score of patents.

Few men of American science have been so widely recognized.

With all of this he has kept and magnified the faith of the parents who in his youth sacrificed to set him on his way. He has grown up with the Church in New York City. For ten years he served as president of the New York Branch, and in 1936 he was set apart as president of the New York Stake. This position he filled with honor until 1942, when his release was made necessary by war work which kept him traveling about the country.

He tells the story of overhearing the conversation of two men while riding the ferry from his home in New Jersey to his office in New York. One asked the other, "Did you know that that man Fletcher at the Bell Laboratories is a Mormon bishop?" "Bishop!" exclaimed the other, "he's an archbishop."

There is another standard by which to measure the achievements of the boy from Provo and the girl he took on a honeymoon to Chicago. They have six children—one girl and five boys. The daughter is successfully rearing a family of her own. Each of the five boys holds a responsible position in industry or is a successful student. And all are active in the Church and have held


# Low-Cost Allis-Chalmers IB Tractor

13½ drawbar hp. . . . speeds up to 10 mph. Uses less than a gallon of fuel an hour. Equipped with electric lights and starter.




## . . . For All-Job, All-Year Maintenance

Here's a hard-working labor-saver that knows no season. The Allis-Chalmers IB Tractor with its attachments — broom, snowplow, crane and sickle bar — handles city maintenance jobs the year round.

**SPRING . . .** Sweeps streets and gutters, hauls trash carts, pulls drags and rollers.

**SUMMER . .** Mows weeds along road shoulders with sickle bar, maintains large grass areas with gang mowers.

**FALL . . . . .** Sweeps leaves, cleans walks, roads, streets and driveways.

**WINTER . . .** Plows snow, clears and sweeps walks, alleys, other hard-to-get-at places.

"Quick-Hitch" drawbar allows operator to hook onto and release loads from the seat . . . makes his job safer, easier. Compact design, short turning radius and low center of gravity enables it to work quickly in close quarters, safely on steep grades.

Ask your Allis-Chalmers dealer to show you how the compact, powerful IB Tractor can reduce maintenance costs the year round.

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positions of responsibility in the wards and branches in which they have lived.

Dr. Harvey Fletcher was retired last year. But he has not stopped thinking and doing. As a twenty-year-old research student he never dreamed such wonderful dreams as he now envisions as a sixty-five year-old scientist-emeritus. Moreover, he now has the background and the prestige to make many of those dreams come true. He talks of stereophonic recording, for which he has been honored by the American Academy of Motion Picture Engineers, of electronic instruments which will out-perform the finest symphony orchestras, of opera houses the like of which have never been known.

After a few months spent in the area in which he grew up, he has now returned east to make realities of some of the things of which he has been dreaming. He is at Columbia University with an honorary professorship, establishing a great new field of studies in acoustics, a field which to his ever-reaching mind is as limitless as the stars.

It is a far cry from the muddy streets of Provo and the dimly-lighted halls of Brigham Young University to recognition as one of the great scientists of the world. Harvey Fletcher has walked that path with honor to his profession, to the parents who placed their faith in his ability, and to the Church whose standards he has upheld.

## A Church History Travel Service

(*Continued from page 564*)

the cutting of trees in that area and since then the Sacred Grove has been left to grow as nature has directed.

It was while the Smith family was living on this farm that the Angel Moroni visited Joseph. It was here also that Joseph took the plates when he carried them from Hill Cumorah in 1827. The Church now owns the original farm and some additional acreage adjoining.

Three miles south and east is the Hill Cumorah. The present roads between the two places are the same as those used in the days of the Prophet. On the west side of the hill, near the top and not far from the impressive monument, which faces the Sacred Grove, is the place where the Book of Mormon plates were deposited by Moroni and by him delivered to Joseph Smith. The approximate place is indicated by a small sign.

A beautiful stone building in Mayan style at the foot of the hill and at the entrance to the road to the monument serves as both the Bureau of Information for tourists and friends and as the home of the director and his wife who are missionaries stationed there to serve the public.

To reach Hill Cumorah from Palmyra, the direct route leads from the "four corners" south on Canandaigua Street, which becomes Canandaigua Road, to Cumorah, exactly four miles. A large sign, the Bureau of Information, and the word *Cumorah* spelled out in hedge identify the place.

To reach Cumorah directly from

(*Continued on following page*)



(*Continued from preceding page*)

the Sacred Grove, the route is south approximately one mile to the first road running east (left), then one mile east to the first road running south (right), Canandaigua Road, then south one mile to Cumorah.

In 1829, when the manuscript of the Book of Mormon was ready for publication, to meet the demands of the printer Martin Harris mortgaged one of several farms he owned in the vicinity of Palmyra. The farm he mortgaged was the one on which he was living at the time. It is a little more than a mile north of the "four corners"[2] on Church Street, which is a continuation, north of Main Street, of Canandaigua Street which runs into Palmyra from the south and which, in turn, becomes Maple Avenue. After it leaves the village of Palmyra it crosses the present New York State Barge Canal which originally was the world-famed Erie Canal.

[2]Said to be one of the few places in the world where churches occupy all four corners of the intersection.

At the farm is a Latter-day Saint family who welcome visitors and tell the history of the farm that played a very important part in the bringing forth of the Book of Mormon. A large lakestone house on the left with a sign in front identifies the farm.

On Main Street in Palmyra, about one-third of a block east of the post office and one and one third blocks east of the "four corners," still stands the old Exchange Building in which the first edition of the Book of Mormon was printed. It is believed, from evidence still to be seen, such as floors stained with printer's ink, that the composing and pressrooms were on the third (top) floor, the bindery on the second floor, and the bookstore on the ground floor. The present owner is courteous and cooperative, and when conditions are favorable permits visitors to go through the building which now houses a department store.

An important place of interest in Palmyra, but one about which comparatively few people are informed, is the grave of Alvin Smith, Joseph's eldest brother. Every person who is well-informed in Church history knows the importance of the story of Alvin Smith. While it is true that he took the lead, as the eldest son, in building the present home on the Joseph Smith farm and encouraged his younger brother Joseph to follow the instructions of the Angel Moroni faithfully and without faltering, his real place in Church history was assured by the fact that he was used as an instrument in the hands of the Lord in teaching a great and vital truth to the Church and to the world regarding the celestial kingdom.

The grave of Alvin Smith is in the pioneer cemetery in Palmyra. It is situated half a block north of the Methodist church at the "four corners" where a metal sign gives the history of the cemetery. Alvin's grave is near the south line of the


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cemetery about half way from east to west. It is reached by following the path into the cemetery and then going to the south line. The original headstone is still in place.

Palmyra, key point in this month's area, is twenty-three miles southeast of Rochester and is reached by highway thirty-one. It is sixty-five miles west of Syracuse and can be reached by taking highway 21 to Palmyra via Manchester Village and Hill Cumorah. Approaching Palmyra from the south, from the New York City area, a favorable route is highway 17 to Owego, then highway 96 to Manchester, and highway 21 to Palmyra, via Hill Cumorah which is four miles south of Palmyra.

From eastern New York points, highway 31 direct or highways 20 or 5 to Canandaigua, then north on highway 21, lead to Palmyra. Farther north highway 104, the "Ridge Route," can be followed to Williamson where highway 21 intersects it and follows southerly to Palmyra.

By bus, excellent service to Palmyra is maintained from Rochester, twenty-three miles northwest, and from Syracuse, sixty-five miles east, and intermediate points including Lyons, the county seat of Wayne County, fifteen miles, and Newark (N.Y.), nine miles. There is no regular bus service from Canandaigua to Palmyra.

By air the most satisfactory approach is from Rochester where excellent air service is maintained by American Airlines on one of its principal routes. The same service is available approaching from Syracuse, but the distance to Palmyra is much greater.

Next month the Auburn, New York area, where Brigham Young spent his young manhood, became an expert carpenter and builder, married, and set himself up in business, will be discussed.

Note: When names of railroads, airlines, or bus lines are given, it should not be implied that there is any connection or arrangement with such concerns. This service is entirely independent and gives the best information available without influence from any outside source.

Persons traveling from the New York area to Palmyra can visit the Peter Whitmer home in the Town of Fayette, Seneca County, New York, by turning west three miles south of Waterloo and going one mile west. A sign on the left (going north) indicates the intersection.

## SCOUTING FOR 11-YEAR-OLD BOYS

(*Concluded from page* 565)

National and regional scouters, when they have had carefully explained to them the new program for eleven-year-olds in the Church, have been very enthusiastic about it. They see in the plan, as we do, the possibility of getting our youth out into the open in a planned program that will do more than anything else to teach them the ideals of scouting, which are the ideals of the Church.

President George Albert Smith, prophet, seer, and revelator, and ranking scouter of the Church, expresses his feelings and ours, as well as the policy of the M.I.A. and the Church, in the following words:

After many years of close contact with scouting through national and local leaders, and with many Scouts of various faiths, I am convinced that participation in this splendid program is one of the most worth-while experiences our boys can have.

The ideals of scouting, like the principles of the gospel of Jesus Christ, are intended to make boys better companions, more useful citizens, and happier individuals.

It is my desire to see scouting extended to every boy in the Church where that is at all possible.

## LEHI IN THE DESERT

(*Continued from page* 567)

all about everlasting *hills*, but who ever heard of a steadfast valley? The Arabs, to be sure. For them the valley, and not the mountain, is the symbol of permanence. It is not the mountain of refuge to which they flee, but the valley of refuge. The great depressions that run for hundreds of miles across the Arabian peninsula pass for the most part through plains devoid of mountains.[281] It is in these prehistoric riverbeds alone that water, vegetation, and animal life are to be found,

(*Continued on following page*)

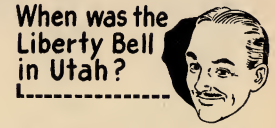













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## Lehi in the Desert

(*Continued from preceding page*)

when all else is desolation.[282] They offer the Arab the only chance of escaping detection from his enemies and death from hunger and thirst. The qualities of firmness and steadfastness, of reliable protection and sure refuge when all else fails, which other nations attribute naturally to mountains, the Arabs attribute to valleys.[283]

(*To be continued*)

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[262]*Arabia Felix*, p. 153

[263]Antoine de Saint-Exupery, *Wind, Sand, and Stars* (N.Y., Reynal & Hitchcock, 1939)

[264]*Kitab Taghriba Bani Hilal* (Pub. Moh. Hashim in Syria) p. 54

[265]Goldziher, *op. cit.* I, 67-69. Brockelmann and Jacob say the same

[266]*Id.* 70f

[267]*Id.* p. 59

[268]*Id.* pp. 72-75

[269]Ibn Qotaiba, *op. cit.*, Pt. 23; Goldziher, p. 74: the saj' was very repetitious in form

[270]Isaiah V, 1-7; P. Cersoy, "L'Apologue de la Vigne." *Rev. Biblique* 8 (1899), 40-47

[271]Ibn Qotaiba, *op. cit.*, p. 54f, n. 70

[272]"I cannot well explain the effect of Arab poetry on one who has not visited the Desert. Apart from the pomp of words, and the music of the sound, there is a dreaminess of idea, etc." *Pilg. to Al-Madinah* II, 99. Lehi's language is of this simple, noble, but hazy kind.

[273]Gust. Richter, "Zur Entstehungsgeschichte der altarabischen Qaside." *Deutsche Morgenländische Ges. Ztschr.* 92 (1939), p. 557f. The passage cited is from 'Antar.

[274]*Id.* pp. 563-5

[275]Ibn Qotaiba, *op. cit.*, Sect. 12

[276]C. Brockelmann, *Gesch. der Arabischen Litteratur* (Weimar, 1898) I, 16

[277]Burton, *Pilg. to Al-Madinah*, etc., I, 278, n. 3

[278]Richter, *op. cit.*, p. 558

[279]Even the greatest Arabic poems consist of disconnected couplets, each a complete poem in itself and having no connection with the other lines; it was even thought bad taste to deviate from this rule, according to Brockelmann, *Gesh. der arab. Lit.* (Leipzig, 1909), p. 12

[280]Burton, *op. cit.* II, 298

[281]". . . from the plain this gorge is hardly suspected. . . . " Woolley & Lawrence, *Wilderness of Zin*, p. 137, speaking of a particularly impressive valley.

[282]See above, note

[283]Thus Zohair, in *Mu'alliqat* III, 13: "And when they went down to the water, blue and still in its depression, they laid down their walking-sticks like one who has reached a permanent resting-place."

## "Modern Missionary Campaign"

(*Continued from page* 560)

keen competition was apparent and where honors had to be won by intelligent effort:

Second Place in Percent of Quota
Second Place in Total Subscriptions
Three wards in the Hall of Fame

One of the ERA's most loyal supporters, Phoenix must be reckoned with in every campaign by those who aspire to high honors.

### LOS ANGELES STAKE RANKS WITH TOP LEADERS

Los Angeles Stake made a strong bid for leadership honors and finished in two positions of

distinction. With just under a thousand total subscriptions and well toward 300% of quota, Los Angeles Stake placed number three in both categories to earn a double citation which was awarded at June conference when outstanding leaders of the Church were honored.

### Lethbridge is Double-Citation Stake—Leads in Lamanite Subscriptions

Leading in one or both listings during a great part of the campaign and making a new record for Canadian stakes, Lethbridge Stake

(Continued on following page)

# *A Time for* REMEMBERING

BY RICHARD L. EVANS

Looking forward from our youth and looking back after youth has passed present two very different perspectives. As parents we see the future in our children. But as children we see the present and the future in ourselves. When we are young, our parents may look very old to us. But even when we feel that we are quite grown up, we may still look very young to them. We change so gradually that we may not know when it is that we become old in the eyes of others. The generations come and go, with children becoming parents, parents becoming grandparents, and youth growing up to take their places, while others move on, as life endlessly unfolds. There are times when we would stay the step of time. There are days we wish would linger longer. But time will not be stayed. There are times, with our children around us, when we would like to keep them as they are—safe from life—safe from all untoward influences. There are times when we have our loved ones with us, and we may hope that it will always be so. But in this life, here and now, it isn't always so. And there come those times when our hearts cry out for a turning back of the hours and of the years, as the poet pleaded:

"Backward, turn backward, O Time, in your flight,
Make me a child again just for tonight!
Mother, come back from the echoless shore,
Take me again to your heart, as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair; . . ."

*—Elizabeth Akers Allen*

"Backward, turn backward, O Time, in your flight"— But time does not turn back. It moves its measured course. And the days we wish would linger longer move on at the same measured pace as the days we are glad to see go. And since time will not turn back—and since it will not wait, let there be this day—and on all other days—a renewal of thoughtfulness from the young to the old, and from the old to the young, for there is no time of life, in youth or in age, when we may not be lonely; there is no time when we are not hurt by thoughtlessness or neglect. All of us, young and old alike, have need to be loved and understood, to be cherished and remembered.

*"The Spoken Word" FROM TEMPLE SQUARE PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, MAY 14, 1950*

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# "MODERN MISSIONARY CAMPAIGN"

(*Continued from page 589*)

won the distinction of earning two citations and leading the Church in Lamanite subscriptions. During the early part of the year Lethbridge met a serious obstacle because of an adjustment in international exchange, but with a spirit that united the entire stake, this and other obstacles were brushed aside and an all-time record for Canadian stakes was set.

Records in the *Era* office indicate that seventy-five Lamanite families now receive the *Era* each month as a result of an energetic and highly successful effort of Lethbridge stake, following the suggestion of President George Albert Smith. If that record could be matched in all stakes and missions, one of the biggest missionary movements in Church history would be under way. It is a goal for all to work toward.

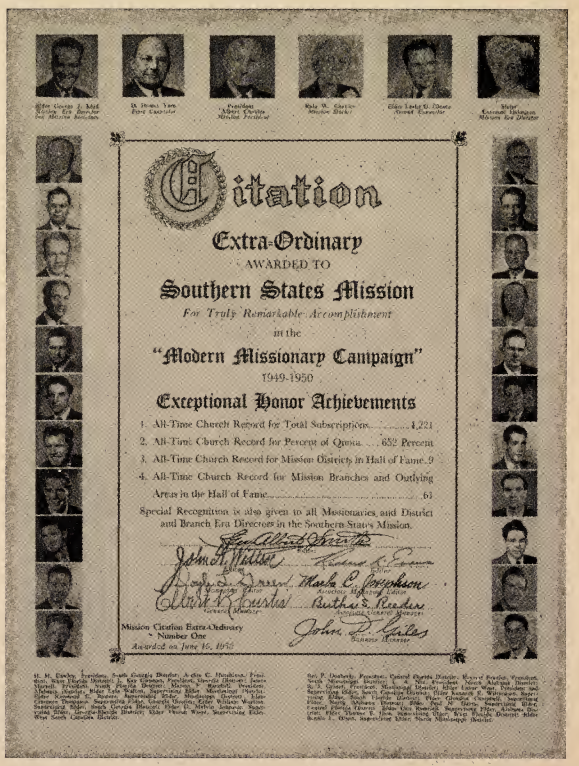
## Snowflake Makes Great Record

Following closely upon its brilliant record of last year when it was awarded the Leader of Leaders citation, Young Stake earned high honors again this year.

Included in the double citation list with fifth place in percent of quota and seventh in total subscriptions, Snowflake is not to be denied the recognition it has won and held for many years. Its honors place it well up with the leaders of the Church, with five wards again in the Hall of Fame.

## South Idaho Falls Due Full Recognition

Inaugurating new methods and carrying the true missionary spirit through the entire campaign, South Idaho Falls deserves rank among the outstanding *Era* stakes of the Church. Sixth in percent of quota and ninth in total subscriptions



Citation

Extra-Ordinary

AWARDED TO

Southern States Mission

*For Truly Remarkable Accomplishment*

in the

"Modern Missionary Campaign"

1949-1950

Exceptional Honor Achievements

1. All-Time Church Record for Total Subscriptions ..... 4,221
2. All-Time Church Record for Percent of Quota ..... 652 Percent
3. All-Time Church Record for Mission Districts in Hall of Fame ..... 9
4. All-Time Church Record for Mission Branches and Outlying Areas in the Hall of Fame ..... 61

Special Recognition is also given to all Missionaries and District and Branch Era Directors in the Southern States Mission.

Mission Citation Extra-Ordinary Number One
*Awarded on June 16, 1950*

wins for South Idaho Falls one of the first of the beautiful new Perma-Plaque citations.

### Rigby Stake Wins Double Honors

To Rigby Stake went double honors in the modern missionary campaign. Holding eighth place in percent of quota and tenth place in total subscriptions, the Rigby Stake citation included indication of the double achievement during the past year.

### Double Citation Winners

Missions and stakes winning double citations were:

Missions

Southern States Mission—First in Total Subscriptions; First in Percent of Quota.

North Central States Mission—Second in Total Subscriptions; Second in Percent of Quota.

Stakes

South Los Angeles Stake— First in Total Subscriptions; First in Percent of Quota.

Phoenix Stake—Second in Percent of Quota; Second in Total Subscriptions.

Los Angeles Stake—Third in Percent of Quota; Third in Total Subscriptions.

Lethbridge Stake—Fourth in Percent of Quota; Sixth in Total Subscriptions.

Snowflake Stake—Fifth in Percent of Quota; Seventh in Total Subscriptions.

South Idaho Falls Stake—Sixth in Percent of Quota; Ninth in Total Subscriptions.

Rigby Stake—Eighth in Percent of Quota; Tenth in Total Subscriptions.

Citations awarded to this group included both positions earned in the modern missionary campaign.

### Other High-Honor Stakes

Stakes which rated high honors in the campaign for outstanding achievement include: MT. OGDEN, with a campaign that has gone into the records as a model

(*Continued on following page*)







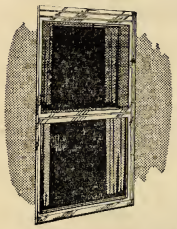
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## "Modern Missionary Campaign"

(*Continued from preceding page*)

for stakes similarly situated; EMIGRATION, the one stake in the Salt Lake City area to qualify for a citation; MINIDOKA, a perennial citation winner and a most constant *Era* supporter; OGDEN, long a leader in *Era* Campaigns and many times a citation winner; FLORIDA, first stake in the Church to reach 500% of quota in its first year as a stake; CHICAGO, far from becoming a stranger to *Era* citations.

### North Central States Mission Scores in Both Groups

North Central States Mission, spurred on by its record-breaking West Minnesota District, made a great record that reflects excellent leadership and the true missionary spirit. Finishing second only to the unbelievable performance of Southern States Mission, North Central States led all other missions by wide margins.

### Other Mission Leaders Gain High Positions

Missions with outstanding records, although not in the double citation lists but which have earned a place are: NORTHWESTERN STATES MISSION, with more than a thousand subscriptions and third place in the mission listings for total subscriptions; WESTERN CANADIAN MISSION, third in percent of quota; GREAT LAKES, a citation winner in its first year as a mission; CENTRAL ATLANTIC STATES MISSION, a special citation winner; and CENTRAL PACIFIC MISSION, also a special winner by reason of the double citation rule.

### Highlights of the Campaign

In thirty-one stakes husbands and wives served as stake *Era* directors. In a large number of wards this same combination was also used effectively. Heading the list of "family" directors were the Llewellyns of Lethbridge Stake They won double honors in citations and headed the list in Lamanite subscriptions.

Exactly the same number of stakes and missions earned places on *The Improvement Era* Scroll of Honor by reaching their qualifying quotas as were recorded


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last year. By qualifying in this manner these units were eligible for the cash awards and the higher honors reserved for outstanding leaders.

A new feature of the citation award plan is to have stake superintendents of Y.M.M.I.A. and presidents of Y.W.M.I.A. join with stake *Era* directors in receiving the citations at June Conference.

New interest was added to the campaign by the inauguration of the plan to send the *Era* to Lamanites. A sizable number of wards and stakes particularly made the Lamanite gift subscription plan a feature of the closing days of the campaign.

The magnificent record of the modern missionary campaign is a tribute to thousands of *Era* workers throughout the Church who have devoted themselves without stint to this modern missionary cause.

## "If Early Enough—"

BY RICHARD L. EVANS

THE past is sometimes said to repeat itself—not in detail, perhaps, but in principle and in broad patterns. And by the pattern of the past, acute observers and thoughtful philosophers have often played their part in predicting what might be expected if certain practices are persistently pursued. In addition, there are also the predictions of the prophets, which are frequently referred to for the lessons that they leave us. From Daniel, in Babylon, for example, we read of "the handwriting on the wall" which has since become a symbol for foreseeing unfortunate events. But there is this comforting consideration: Predictions are often dependent upon the continuance or discontinuance of some particular course of conduct. In other words they often say: If you do this, this will happen; or if you don't do this, this will not happen. It is somewhat as the parent pronouncing punishment upon the child *if* he persists in his wayward ways, or promising reward *if* he does what he should do. It would seldom seem that calamitous consequences come without warning—without the handwriting on the wall for all to see who will see. And surely we must assume that unfavorable predictions may be altered if people are repentant. One convincing case is that of Nineveh, the ancient city to which Jonah was sent. When Jonah reluctantly got around to doing his duty, he predicted Nineveh's destruction in forty days. But the encouraging part of this picture is that Nineveh repented. From the king to the lowliest of his subjects the people were repentant, and the city was saved. It is encouraging to know that men and nations and peoples can escape threatened consequences if early enough they are willing to change an unwise course of conduct, if early enough they are willing to depart from prodigality, if early enough they return to sound principles and practices. Perhaps we all have need of repentance, and if, erring as we all are, there were no way to turn, if there were no possibility of repentance, the picture might be much more darkly discouraging. But it is most encouraging that repentance is possible—if early enough people are willing to change their course of conduct.

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# FIGHT WITH A GRIZZLY

(*Concluded from page* 561)

times with his sharp claws, tearing it badly. With his back downhill and that fierce beast upon him, Father was ready to give up. Just then it seemed that an unseen power raised him up and gave him strength. As he righted himself, he caught the eyes of the bear in a close stare.

Father was a large man, about six feet three, and the bear was so tall that his paws rested straight on Father's shoulders, and they were now in this position. The face of the bear was so near Father's face he could feel every breath. At the first stare the bear stood still. Then as Father continued to stare, the bear dropped down on all fours and started slowly away.

Father stood and stared at the bear, which went a little way, stopped and looked back, then walked on. Father dropped down exhausted but kept watching the bear until it was out of sight. Then, taking his red bandana from his pocket, he wrapped his hand, which was bleeding profusely, and picked up the remains of his gun, which had the stock and the sights broken off, the hammer bent, with marks of the bear's teeth all over the barrel. He also picked up a claw which had been torn from the bear's foot; this measured three inches long. With these he started down the mountainside. Twice, before reaching the house, he was overcome with exhaustion from loss of blood and his trying experience and lay down thinking he would die there. After a little rest, however, he went on again. Darkness came when he was only halfway down the mountain. The cold night air and his wet clothes made him so stiff and uncomfortable that he decided to make a fire and try to warm himself a little before starting for home, but the wood was wet and his hand was so badly torn that it was hopeless. So, wearily he dragged himself into the saddle and gave the horse the rein. It took the trail homeward without being urged or guided, for Father was practically unable to do anything more than balance himself in the saddle.

The family had become worried and had sent Frank on a horse to find him. Frank met Father about ten minutes from the house. When he came near him, he called, "Is that you, Pa?"

He answered, "Yes, my boy, why didn't you come two hours sooner?" These were the last words he spoke for some time.

When Father did not come in, Mother opened the door and saw Frank half carrying Father, whose face was deathly white, his clothes torn, blood-stained, and frozen to him. We helped him into the house and seated him in a big chair before the open fire. The handkerchief wrapped around his wounded hand was frozen stiff, but it had stopped the bleeding and perhaps saved his life.

He was suffering from shock, exhaustion, hunger, and cold, and he was unable to speak. It was perhaps an hour before he could stand to have any of his wet and bloody clothes removed.

Mother helped him drink some hot soup which revived him a bit. Then Mother asked, "What hurt you?" He only said, "A bear." Mother dressed his hand with clean bandages and finally got him to bed. Days passed, still Father did not say a word of what happened, and his eyes had the dazed, faraway look of shock. Five of six days passed before he told us what had happened. Father didn't tell this story often and then only to those he chose.

The following spring a cowboy found the remains of the largest bear he had ever seen, and as several front teeth were broken off and a claw missing from one of its front toes, we were sure that it was the one Father had fought.

## No-Liquor-Tobacco Column

(*Continued from page* 569)

or carton, the state monopoly method —would reduce the amount of liquor consumed. To some people, such a claim seems apparent; but it is not true. The figures named above are those given by the "Distilled Spirits Institute, Inc." Washington, D. C., a concern that deals in facts, not guesses.

But another frequently-used argument for the license system ("sale by the drink") is that drinkers "will have their liquor," hence why not make it



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convenient of access at town or city licensed stores. The municipality would then get the license money, thus reducing the amount necessary to raise by taxes. To unthinking people, this argument appeals—anything to keep taxes down. But what are the facts? The April 17 issue of *The Clipsheet*, a high-grade publication of the Board of Temperance of the Methodist Church, gives an indisputable answer from Pontiac, Michigan, which is as follows:

A survey shows alcoholism cost Pontiac $246,000 in 1949; 218 places licensed to sell alcoholic liquor in Pontiac brought to the city $17,573.75 in license fees—a net loss to the city of $229,301.25.

The Pontiac *Daily Press*, February 9, 1950, said, "What price does Pontiac pay for alcoholism?" It might have said what price does Pontiac pay for allowing the sale of alcoholic liquor. The Pontiac survey is the most thorough so far made in Michigan. Below is the Pontiac *Daily Press* article.

"What price does Pontiac pay for alcoholism?

"This is one of the questions raised by the campaign to improve Skid Row conditions in the downtown shopping area. It has a bearing on the logical sequel to that campaign, which is a serious community attempt to meet the challenge of chronic alcoholism by setting up an alcoholic information center and clinic in Pontiac.

"That attempt has been proposed.

"To secure information on which to base a decision as to the seriousness of the need, R. H. Boyer, 11 Waldo Street, made the following survey, using municipal court records, municipal and state criminal court dockets, city and county auditors' and welfare records, and chamber of commerce."

The details of costs are given under seven headings as follows: (1) Arrests, commitments, losses, totaling $52,848; (2) Judiciary, police, jail costs, totaling $22,965; (3) Welfare expenditures totaling $60,660; (4) Industrial loss totaling $110,208; (5) Total community and economic loss, $246,875.

What alcoholic liquor is costing Pontiac, in proportion, is about what it is costing your city and community. How long can Pontiac or any other community in Michigan continue to allow the liquor traffic to place such a burden on our people? What does this survey do to the revenue argument so often made by the liquor traffic?

Pontiac received in license fees $17,573.75 and paid out to take care of the alcoholic burden $246,875.00.

In the light of these figures, how can it be said that any city or town would profit by licensing or permitting "sale by the drink"?





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# EVIDENCES AND RECONCILIATIONS

(*Continued from page* 547)

where the Quirigua ruins now stands, was in "this land." This seems to place many Book of Mormon activities in that region. The interesting fact in this connection is that the Prophet Joseph Smith at this time was editor of the *Times and Seasons,* and had announced his full editorial responsibility for the paper.[8] This seems to give the subjoined article an authority it might not otherwise possess. The following is an excerpt from the editorial.

"Since our 'Extract' was published from Mr. Stephens' 'Incidents of Travel,' &c., we have found another important fact relating to the truth of the Book of Mormon. 'Central America, or Guatemala, is situated north of the Isthmus of Darien and once embraced several hundred miles of territory from north to south—The city of Zara-

[8] *Times and Seasons* (Nauvoo, Ill., 1839-1846): 3:710. See also *History of the Church* (March 2, 1842) 4:524

# DESTINATION . . .

BY RICHARD L. EVANS

ONE of our most common characteristics is that we seldom seem to have arrived at precisely where we think we want to go. It *is* a restless world. And the chances are that even those who have what we think they would want, don't have quite what they think they want. We are pressed into pursuing many purposes, but it almost always seems that we are occupied with the pursuit rather than with the settled enjoyment of what we have already arrived at. Anticipation almost always exceeds realization. We are often eager to go, but glad to be back, and then soon bored with being back, and eager to go again. We are often impatient with the present, and impatient for the future to unfold. Of course, part of the future unfolds each day, but we are impatient for yet some further future. And what we thought would satisfy yesterday, we find on acquisition, does not so fully satisfy today. Like an errant knight, we cannot be content with the conquests of the past, but are ever after added experience and ever reaching for what is just a bit beyond. There may be much more restlessness in life than should be so; but part of it, no doubt, is as was intended, because our existence here is not in itself an end. Life is a journey and not a destination—an eternal journey, in which here or hereafter there will always be something to beckon us on. There may be periods of brief content. There may be periods of precious rest and of pausing between pursuits. But it doesn't seem to be in the nature of things for us to be too completely content, and even when we acquire what we think would make us so, there is ever within us the spirit of moving on—for immortal man must always have unconquered conquests, and a large part of the pleasure is in the pursuing. We may be grateful that there are always unaccomplished purposes, here and hereafter. And we may be comforted that we can look forward to being again with those who have gone before—for life *is* a journey and not a destination. Man is on an eternal march, and this very restlessness is added evidence that we are ever on our way.

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hemla, burnt at the crucifixion of the Savior, and rebuilt afterwards, stood upon this land, as will be seen from the following words in the book of Alma:—'And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea; and thus the land of Nephi, and the land of Zarahemla was nearly surrounded by water: there being a small neck of land between the land northward and the land southward.'" [See Book of Mormon 3rd edition 280-81.]

"It is certainly a good thing for the excellency and veracity, of the divine authenticity of the Book of Mormon, that the ruins of Zarahemla have been found where the Nephites left them: and that a large stone with engravings upon it, as Mosiah said: and a *'large round* stone, with the sides sculptured in hieroglyphics,' as Mr. Stephens has published, is also among the left remembrances of the, (to him,) *lost and unknown.* We are not going to declare positively that the ruins of Quirigua are those of Zarahemla, but when the land and the stones and the books tell the story so plain, we are of the opinion, that it would require more proof than the Jews could bring, to prove the disciples stole the body of Jesus from the tomb, to prove that the ruins of the city in question, are not one of those referred to in the Book of Mormon."[9]

They who work on the geography of the Book of Mormon have little else than the preceding approaches with which to work, viz: that Nephites found their way into what is now the state of Illinois; that the plates of the Book of Mormon were found in a hill in northwestern New York State; that a statement exists of doubtful authenticity that Lehi and his party landed on the shore of the land now known as Chile; and that under the Prophet's editorship Central America was denominated the region of Book of Mormon activities.

Out of diligent, prayerful study, we may be led to a better understanding of times and places in the history of the people who move across the pages of the divinely given Book of Mormon.

[9] *Times and Seasons* 3:927 (No. 23, October 1, 1842); *Cumorah Where?* p. 6.


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# YEAR-ROUND PROGRAM OF THE M.I.A.

(*Continued from page* 551)

Manasseh" and sung by sixty selected singers, directed by Brother Elvis B. Terry, proved to be one of the highlights of the evening.

Immediately prior to the Music Festival, the Speech Festival was held in the Assembly Hall. Several hundred people were turned away because of inability to procure seats. Those who were able to attend were treated to a delightful evening of demonstrations of street meetings, debate, panel, and choral readings. One thing which delighted the audience and made the festival most informal was the drawing of names from a hat, and the "lucky" person whose name was drawn then being called to make an extemporaneous speech.

The Girls' Program, now under the direction of the Young Women's Mutual was discussed in a panel of Young Women stake presidents and the general presidency of the Y.W.M.I.A. The point was made by the leaders that Y.W.M.I.A. *is* the girls' program of the Church; that leaders who sense their responsibility will know each girl and her needs; that inactive girls must be visited and kept track of by teachers, girls in the class, executives, and bishops. Bishop LeGrand Richards gave a resumé of the Girls' Program to date and its accomplishments and challenged M.I.A. officers to continue the splendid work already begun.

Elder Harold B. Lee gave a challenging talk to Junior M Men and Junior Gleaner leaders in their Saturday morning session held at the Institute of Religion. He introduced material from his booklet, "Your Coat of Armor," copies of which were given to all present. This pamphlet will play an important part in the Mutual Improvement Association during the coming year. It will be distributed to the Junior M Men and Junior Gleaners at their special January meeting, but other departments will also make use of its timely message.

Superintendent Elbert R. Curtis challenged the Junior M Men and Junior Gleaner leaders at the opening of their session to make of this new department a vital force in young people's lives. A new rally song for this age group, written by Myriel Cluff Ashton, was enthusiastically received.

The afternoon was packed full of new Junior Gleaner activities. Introduced during this session was the new Silver Gleaner Achievement Plan, a program which will give growth and development to all sixteen- seventeen- and eighteen-year-old girls in the Church through participation in an active mental, physical, and spiritual program, so that they will be happy, well-balanced girls. Silver indicates the sterling qualities they will develop as they grow. Silver bookmarks were distributed to those present and will help them to remember this most inspirational session. Also introduced was the new Junior Gleaner song, "Ruth the Gleaner." The words, taken from the scriptures, were set to music by Luacine Clark Fox. A treasure chest opened before the interested eyes of the large group attending added interest and impetus to the Treasures of Truth project.

An inspiring dramatization entitled "Portals to Mia Maid Land" gave in visual form the many facets of the new Mia Maid program to the leaders attending the Saturday sessions of this department. A christening ceremony gave the name of "Mia Maid" officially to this department. A joint session with Explorer leaders followed and featured a panel discussion on social conduct under the leadership of Elaine A. Cannon. At this time the new Explorer-Mia Maid song written by Mark Nichols was also introduced.

In the afternoon, Dr. Roald Campbell of the University of Utah discussed techniques of teaching and understanding the fifteen-and sixteen-year-old girl. The new "plus" program of this department, Mia Joy program, was also introduced and explained. Another highlight was the presentation of the new Mia Maid pins. The delicate, enameled rose framed in gold was enthusiastically received.

At four o'clock Saturday in Barratt Hall the Indian committee met those who work with the Indians in the various stakes in order to explain to them some of the activities and classwork that could be carried forward among the Indians

who come into the communities for seasonal work as well as for those who live in groups by themselves. One of the outstanding parts of the program was the dance presentation by some Indians.

Saturday sessions of the Bee Hive department were highlighted by the introduction of the new two-year program for the twelve- and thirteen-year-old girls and the just-off-the-press *Bee Keepers' Handbook*. An enormous replica of the girls' band greeted the Bee Keepers attending at Barratt Hall. During the morning, mammoth size awards were added to the band as new parts of the program were explained. The inauguration of the Hive-building Ceremony was another highlight of this session. Rung by rung, the hive was built and crowned with the queen bee as it will be in many wards throughout the Church during the coming years whenever a class achieves its class award under the Girls' Program.

In the afternoon the Bee Keepers were given demonstrations in filling honor badges. Visual aids in teaching were also presented. In addition, those present learned such fascinating arts as textile painting, ceramics, clay modeling, weaving, rug-making, and beading.

The conference ended on a beautiful and dignified note Sunday evening in the Young People's Conference. The presentation was written around the M.I.A. theme for 1950-51: "Learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God." (Alma 37:35.) Each person attending the conference was presented with a copy of Elder Harold B. Lee's "Your Coat of Armor" and a calender, on one side of which was inscribed the theme.

### I SHALL GO BACK

*By Pansye H. Powell*

I shall go back to the rolling hills and the
wind-blown prairie grass,
To place upon the fertile loam the imprint
of my knee
And let the maples spread above as the
silent seasons pass,
Slowly bestowing years to fall benignly
over me.

I shall see pastel apple blooms starring
the tranquil air
And drink in all the fragrance after gentle
summer rain.
My roots are in the heavy soil, and I shall
leave them there—
But what if the lofty mountaintops should
call to me again?


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# Your Page AND OURS

## Introducing the Authors



*Courtesy The Bettmann Archive*
**GORDON B. HINCKLEY**

Gordon B. Hinckley was graduated from the University of Utah in 1932 with an A. B. in English. The following year he was called to the European Mission, and after serving five months in the British Mission, he served the rest of the time in the office of the European Mission president, Dr. Joseph F. Merrill of the Council of the Twelve. Upon returning home he became secretary of the then newly-organized Church Radio, Publicity, and Mission Literature Committee. As its executive secretary he has written and produced many of the Church radio programs, including "A New Witness for Christ," which is currently being presented on KSL.

Elder Hinckley has compiled and edited the *Missionary Handbook,* and *Principles of the Gospel,* the last-named book being distributed by the Church to its one hundred thousand servicemen and women during the war years. He supervises the production of all films used in missionary work. He is the author of the popular missionary book, *What of the Mormons?* He has been a seminary instructor, and for nine years he was a member of the Deseret Sunday School Union general board, being released in 1946 to become a member of the East Mill Creek Stake presidency. At the present time he serves as first counselor in this stake which has the distinction of having the largest membership in the Church. He is an instructor in the mission home, and he and his wife are the parents of four children. (See page 548.)

## THE LIGHT TOUCH

### Detailed Information

In Macy's famous basement, a home economics expert was demonstrating a then new type of electric egg cooker. The demonstrator showed the onlookers how a teaspoon of water was deposited in the cooker for each minute the egg was to cook. She placed three teaspoons of water in the cooker and—when the water was gone—out came a perfect three-minute egg.

Her demonstration concluded, she started to pack her equipment, when a little gray-haired old lady tapped her timidly on the arm and asked:

"Excuse me, but did I understand you to say that for each minute you want the egg to boil, you just put in one teaspoon of water?"

The demonstrator assured her this was correct.

"I see," said the little lady. "Now, is that level or heaping?"

### Stay-At-Home

An Arkansas hillbilly built a house for his wife in which he fashioned windows but no doors.

"Where are the doors?" asked the bride.

He drew himself up to his full height and replied: "Doors? Are you going somewhere?"

### A Falling Out

Man's teeth and hair are his best friends. But even the best of friends fall out.

### New Approach

A young married woman, knowing her husband would be tired from working so hard during the day, met him at the door with a cheerful and friendly greeting.

"I'm happy you're home, dear," she chirped. "I've got a lot of things I want to talk to you about."

"Glad to hear it," he grunted. "Usually you want to talk to me about a lot of things you haven't got."

## SIX STAKES CONDUCT M MEN-GLEANER YOUTH CONFERENCE

MEN and Gleaners of Blaine, Burley, Cassia, Minidoka, Raft River, and Twin Falls stakes held an interstake youth conference this spring at Rupert, Idaho, with Minidoka Stake acting as host. Eugene R. Budge of Burley, retiring supervisor of division eight, was general chairman of the two-day conference.

Theme for the Saturday night banquet pictured here was "Happy Landing."

Sunday's meetings featured a general session addressed by Leon L. Imlay and William Smart of the Y.M.M.I.A. general board, as well as Gleaner and M Men leaders of the area, and a testimony meeting.



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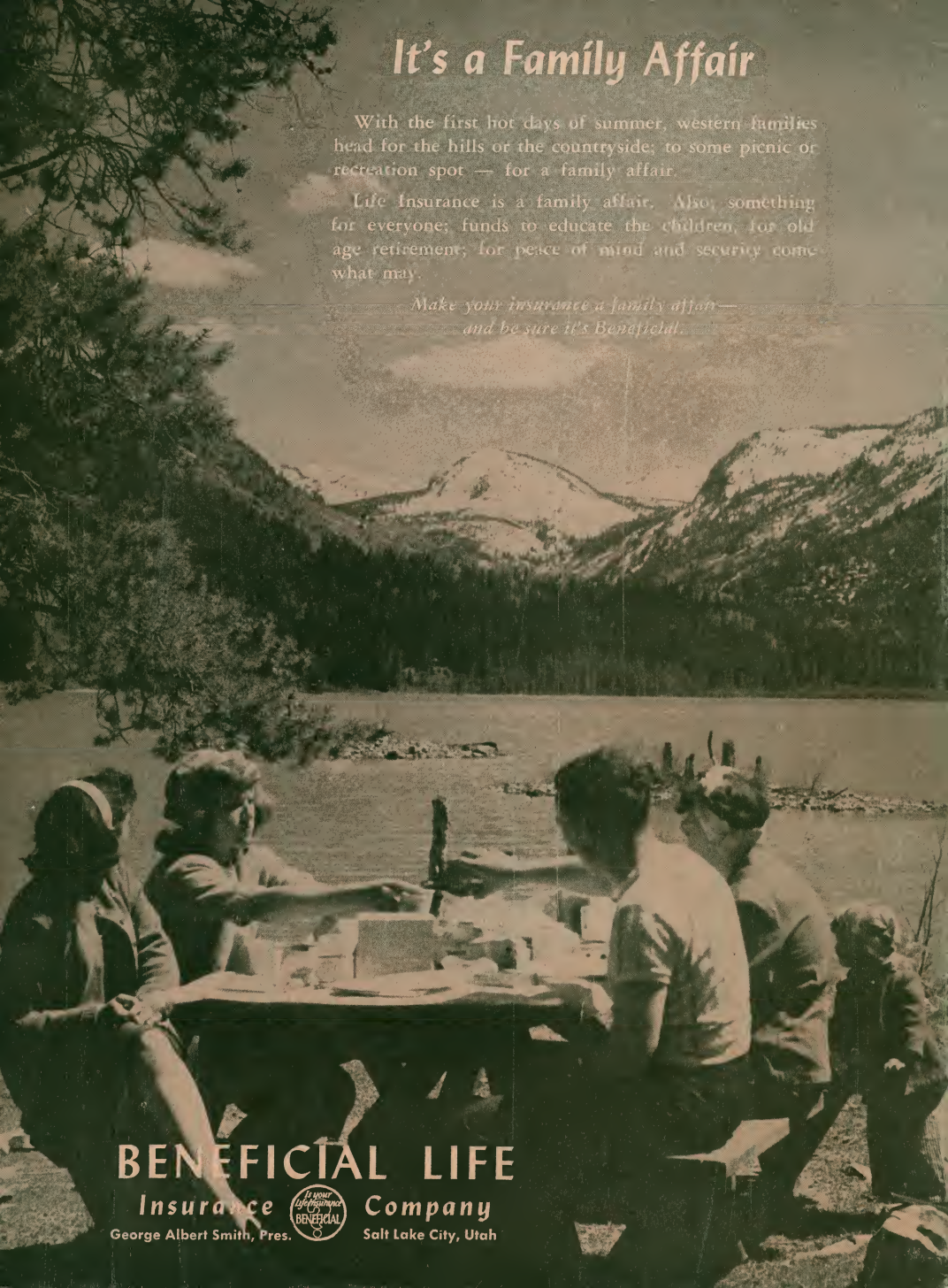
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